

Thos H Davis

THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

No. 106.—VOL. III.

LONDON: WEDNESDAY, APRIL 19, 1843.

PRICE 6d.

Ecclesiastical Affairs.

INVOLUNTARY VOLUNTARIISM.

WE were greatly amused, no very long time since, by a story told of one of our dissenting theological tutors, a great enemy to the practice of smoking, but inseparably wedded to the feminine gender of that habit—namely, taking snuff. On one occasion, when delivering his morning lecture, he discovered, by certain odorous intimations, that one of his charge had been indulging in the trick so offensive to the doctor's taste. The good old man was excited; and, thrusting his hand into his waistcoat pocket which served him as a pouch for the pungent dust, he took thereout a pinch of uncommon size, and having sniffed it with vehemence, betokening special earnestness, he exclaimed to the suspected smoker, "I can't think why you create appetites that God Almighty never gave you."

Just such is the conduct of those men, who, whilst unconsciously engaged in acting out the impulses of Christianity, deliver themselves of contemptuous denunciations of the voluntary principle. The language of their system is at direct variance with the unwritten, unspoken, unformed, but not less expressive, language of their inner and enlightened selves. No observing and reflecting man can be misled by the select sentences of conventional significance, which men of whatever creed pick up in the haunts they frequent, and set forth in order as the veritable interpretations of their faith. The fixed and stereotyped professions of theological or ecclesiastical party, express next to nothing of the real sentiments of those who adopt them. He who invariably reads the articles of his neighbour's faith according to the set phrases in which his neighbour systematically exhibits them, is on a par, for wisdom, with the student of a foreign tongue, who, when he has found the sense of each separate word, puts the whole together and, utterly ignorant of idiomatic niceties, extracts from words which mean one thing a sense which is entirely another. The French linguist who, in rendering Shakespeare into his own vernacular, gave to his countrymen as a literal and faithful version of the passage "so woe-begone," "*si triste allez-vous-en*," was not an inch more beside the mark than the thousands who read literally the cant phraseology in which mankind are apt to lose their own identity.

Men are very apt to imagine that it is the soul itself, the true individual spiritual being, the real occupant of this crazy house of earth and whitewash, which they observe at stated times tricked out in formal professions, as women in smart ribbons sitting in prim and stately prudery at the window, only just so far behind the curtain as to be seen with certainty, without appearing to be over careful to be seen at all. It is no such thing. The mistress keeps within—and, if observed at all, must be watched for, as she passes and repasses, engaged in her own work, unconscious that any eye is upon her. There are windows to the human heart—media through which they who are outside may look, and occasionally catch a glimpse of what is going on within. But let us not deceive ourselves. It is not every one appearing at the windows, and still less they who seat themselves there decked out in tricky garments, that may be taken for the owner. Commonly they are only the menial servants of the household. Every sensible man will beware of concluding that he is acquainted with the real sentiments of his fellow, because he has heard him speak them. Not that he need suspect others of hypocrisy—but the real truth is, that men mistake even their own minds, and are very apt to fancy that what they have uttered by rote from earliest days expresses their views to a shade, when all the while it positively contradicts them.

There is, as we have said, a natural and unwritten language, in which mind speaks to mind—and this, when rightly interpreted, is the real key to what is within man. Tell us not his creed—what are his professions, what arguments he uses, what phraseology he employs, what formal truths he is driven to enunciate. All this may be but seeming. Oftener than not, he has no definite notion of what it is he hereby expresses. He is frequently in the position of a man who, using a language of which he is not a master, innocently lets drop the most horrible terms of profanity. No! The very self of a man shows itself by other and less obtrusive means. It is like the heavenly

bodies, whose speech is silent, but universally understood. It appears in modes as various as they are unsuspected. It looks out of the eye, at times, with earnest gaze, evidently anxious not to be seen but to see. It skips, in nervous twitchings, about the corners of the mouth. It makes itself known in the tones and cadences of the voice. It rushes up to notice astride an involuntary sigh. It glitters in a tear. It reddens in a blush. It seems to be everywhere—an open secret—an influence pervading and giving meaning to the whole man, clothes and all. One may detect it in the very form of his finger-nails. It appears even to radiate from the creases of his coat. Creeds and professions! Pooh! Pooh! They speak not the man, but the party—not the character, but the system—not the mind's nature, but its habit. They are but the artificial flowers with which the soul of man deems itself compelled, in compliance with custom, to appear in public.

We know full well the forwardness to which all ecclesiastical parties are prone—a forwardness which earnest sincerity does nothing to abate—to claim for those who adopt their own views an almost exclusive title to the character of true Christians. Nevertheless, there is a distinction between real and spurious in religion, as elsewhere. There are cases, however politicians may laugh at the idea, in which Christian truth sinks right down to the centre of a man's being, and becomes the germinating principle of new tastes and a new character—in which revelation is a felt reality—and in which thorough belief in it becomes the originating, controlling, governing power of life and conduct. Such cases, we understand it to be the business of Christianity to multiply. This is its special work, and in doing this it is doing just that thing which it was sent on earth to accomplish.

And wherever it does this, it creates practical disciples to the system of voluntarism. Not, indeed, that we would have it to be understood that the formal and avowed notions of such men are always in unison with the theory we now advocate. As a system for the maintenance of worship and the means of faith they may, as they often do, repudiate it. Considered in the light of an ecclesiastical controversy, they take side against it. As disputants, they point at it the keenest arrows of railery, or hurl against it the heaviest masses they can find of argument. They are even more zealous than others who are plainly wanting in religious principle. Conscience, misdirected, it is true, but still conscience, spurs them into activity—and they argue with a vehemence, and act with a decision, which entitles them to the reputation, and usually gains it for them, of being the deadliest foes with which the voluntary principle has to contend.

But it is simply as speculators that they are foes. Their enmity is against the theory rather than against the thing. That which is innermost of them gives the lie to that which is upon the surface. The heart in this case heeds not the head, but quietly and silently sets the hands to work, leaving the tongue to rave against it even as it lists. 'Tis a curious matter for observation, that when Christianity gets into the secret chamber of human nature it seems to leave men's theories much where they were before, as unworthy of serious notice, because, for the most part, uninfluential, and, without troubling men to reason out their entire plan of duty, to prompt them by a kind of instinct to perform it. We affirm, unhesitatingly, that where the truth has got hold of a man it makes him a real voluntary, even where it allows him to remain a professed opponent of the system. All the impulses of the faith which is in him put him upon doing with alacrity what he says should not be committed to him, and to such as him, to be done. He is evermore resorting to the very principle he condemns—resorting to it, even when he is aiming to put it down; and in proportion as the earnestness of his religion increases, in the same proportion does he task the energies of Christian willinghood.

There would seem to be, then—and to this conclusion our remarks have been driving—a secret congeniality and mutual agreement between the voluntary principle and the elemental character which Christianity forms in the hearts of its subjects. The mind may be all astray on the matter—the notions may be all incorrect. But between the new formation, the result of heaven's truth deposited in the soul, which, under old prejudices, and associations, and habits, is gradually coming to maturity—between the new formation of cha-

racter and the principle we are aiming to commend there exists no antipathy—there can exist none. This atmosphere nips not the blossom of that plant. The voluntary system may be worked to the utmost extent without rendering itself abhorrent to Christianity in the heart. Men may profess what they please, but in act they always do homage to the voluntary system to the whole extent of their religious faith and feeling.

CLERICAL INTOLERANCE.

On Monday last the usual Easter vestry was held in Bungay St Mary, for the purpose of passing the churchwardens' accounts for the past year, and to choose wardens for the year ensuing.

Mr Archdeacon GLOVER was in the chair, and opened the meeting by stating that he had come amongst the parishioners at great inconvenience, but it was for the sake of promoting peace, and he should be well paid if he could succeed in effecting it. The legal proceedings in which they had been long involved were now at an end, and it was not necessary to say which party had been wrong, although if the churchwardens had erred, it must have been in judgment only, inasmuch as one of them had himself to pay a large proportion of the rate. The parishioners would now greatly promote their own comfort and respectability by abstaining from future litigation; the decisions of the courts of law had so clearly fixed the payment of church rate as the common duty of every individual, and the charge was one of such great antiquity, that he trusted there would be no further trouble on the subject.

Mr MANN, the churchwarden, then read the accounts, in which was one item of £41, odd, paid Mr Charles Childs for his taxed costs in the late suit, and £40 to their own proctor.

On the motion that the accounts do pass being put—

Mr CHARLES CHILDS said, he was entitled to take a tone with regard to the late proceedings which he would not assume, because the Archdeacon had, not for the first time, professed a desire to bring peace into the parish. It appeared, however, from the tenor of his remarks that his only proposition for so desirable an object was that the parties who alleged that they felt it to be a duty not to pay the church rate should unconditionally abandon their position, and that those who were laying upon them an unjust burden should not be troubled in their doings. Past experience would show how vain such a proposition must be; they who acted under a sense of duty were not likely to be influenced by such advice, nor would the plea of antiquity, which two years ago was as strongly urged, be mainly strengthened by the addition of such a period. If the Archdeacon were prepared to offer any mediatory suggestion by which the repairs of the church and the costs of its service might be secured to the churchwardens, without violating the conscience of those who believed they ought not to contribute to such objects, he might hope to accomplish what he had at heart.

Archdeacon GLOVER: Why, I cannot alter the law; the law compels you to pay, and I cannot alter that. It is of no use to ask me to alter the law.

Mr Childs was proceeding, when the ARCHDEACON said the motion was put, and he should not hear any more, but declare the accounts passed. Did any person object to their passing?

Mr CHILDS said he objected, and he claimed his right to speak to the question.

The ARCHDEACON said he could not be kept there all night; he declared the accounts passed, and proceeded to sign the book.

Mr CHILDS called on Mr Cookesly, the curate, to take notice that the vestry had not commenced until ten minutes past three; the accounts had all been read since, and now, when the Chairman refused to hear him, because he would not be detained all night, it wanted twenty-five minutes to four.

Mr CHILDS afterwards requested to see the bill of the churchwardens' proctor, whereupon Archdeacon GLOVER said he would like also to see Mr Childs' taxed bill, which he found had amounted to £112, and been taxed down to £41.

Mr CHILDS said his own bill, as shown by the very paper the Archdeacon had been reading, amounted to only £61. He had delivered a bill for his proctor's costs, but this was entirely separate, and was so given in with a perfect knowledge that no part of it would be allowed by the court, and with a view to show the injury which might be inflicted by such proceedings as their churchwardens had instituted. He observed, however, that the bill of the warden's proctor amounted to £83, of which only £40 had been paid, and it contained no charge for the witnesses; and Mr MANN explained that he and Mr Gower should pay the difference.

After some further business, Archdeacon GLOVER said it was perfectly preposterous for Mr Childs to come there alone, without any support, to throw the parish into confusion.

ORIGINAL

Mr CHILDS said if the presence of a party would effect any object, he would take care, the next time he had the honour of meeting the Archdeacon, not to be without one; but he must in the mean time remind him that he had not been without support, as the book now before them showed he had at least the support of the judge in the ecclesiastical court, to which they had chosen to appeal.

Archdeacon GLOVER: Yes, and that only shows how much expense one mischievous individual may entail upon a parish.

Mr CHILDS: By "mischievous individual" you must mean the judge.

Archdeacon GLOVER: I do mean the judge.

Mr CHILDS: And I will apprise that gentleman of the compliment you have paid him. This is, I think, the first time Mr Evans was ever branded with such a title.

Archdeacon GLOVER said, when Messrs Childs' rate was paid for them some time ago, they issued a handbill declaring they had not done it, and showing how they regarded every effort to make peace.

Mr CHILDS said the rate in question was sent anonymously, and the officer of the churchwardens declared it had been done with Messrs Childs' connivance. If Mr Archdeacon Glover, who afterwards avowed the payment was made by him, or with his cognisance, had done it openly and honourably, it would have been acknowledged as an act of justice.

Archdeacon GLOVER: I never said it was with my cognisance, for I never knew, and do not to this day know, who paid it.

Mr CHILDS: I appeal to your own published letter, in which you distinctly stated or implied the exact reverse.

The meeting then dissolved.

SUDBURY CHURCH RATES.—More property has been seized for the above rates, but the particulars have not yet reached us. Other distress warrants are issued, but not yet executed.—*Suffolk Chronicle*.

CHURCH RATES AT LEICESTER.—We find, from the *Leicestershire Mercury*, that the goods of eighteen dissenters of the parish of St Martin's in that borough, which have been distrained for the non-payment of church rates, were to be sold yesterday morning.

CONFIRMATIONS.—It appears that in the month of May the Bishop of London is to hold a course of confirmations throughout his diocese, commencing with the second day of that month—the same day, we believe, that Sir J. Graham will again bring forward his Factories bill. Many of our readers will, perhaps, be curious to know what is the course of procedure. Perhaps the following extract from the bishop's circular to the clergy will somewhat enlighten their benighted minds:—

"The most proper age for confirmation I consider to be sixteen; and I should wish the standard to be adhered to as nearly as circumstances will permit, especially in London and the neighbourhood, where opportunities of confirmation occur every year."

"I have also to request that you will charge the younger members of your flock, who may present themselves for confirmation, to behave reverently and decently in the church, to give due attention to the exhortations and service, to make their answers in an audible voice, and, after confirmation, to return home quietly and in good order. It is also my earnest request that, within a short period after the confirmation, you will appoint a day for the celebration of the holy communion, with a particular view to the benefit of the young persons recently confirmed; and that in the interval you will assist them in the task of preparation, and explain the spiritual blessings conveyed by that sacrament to the worthy communicant, and its general necessity to salvation."

THE BISHOP OF JERUSALEM.—The *Times* of Thursday contains a document which we regret our confined limits will not allow us to give unutilized. It is a statement of the expenses of the Bishop of Jerusalem and suite on his far-famed voyage from Portsmouth to Jaffa, in the war steamer *Devastation*, to occupy the new bishopric to which he had lately been appointed. The passage occupied forty-six days, nearly double the time calculated; but doubtless the comfortable living on board, testified by the subjoined account, made neither the ship's company nor the bishop's suite, nor, perhaps, even the bishop himself, anxious to arrive earlier than necessary at their destination, especially as they were living almost *ad libitum* at the public expense. The following are the most material items:—

COMMANDER'S TABLE.

The bishop; his lady; a governess; a companion; six children; four servants.

7 persons for 46 days.	£. s. d.
4 persons 7 days	60 0 0
3 persons 7 days, at £1 10s. a day each	31 10 0
7 persons 39 days, at ditto ditto	409 10 0
	501 0 0

LIEUTENANT'S TABLE.

Dr Macgowan; two chaplains; one lady and child; two servants.

1 person 52 days, and 34 persons 46 days.	£. s. d.
44 persons 14 days, at 15s. a day each	47 5 0
1 person 38 days, at 10s. ditto	19 0 0
34 persons 32 days, at ditto ditto	56 0 0
	122 5 0

Total amount, £623 6s. A worthy successor to the apostles truly!

PROTEST AGAINST PUSEYISM.—The venerable anti-patriarch—Thomas Clarkson, M.A.,—now fast verging towards his 90th year, has just published an "Essay on Baptism, with remarks on the doctrines of the Nicene church, on which Puseyism is built." It displays considerable reading, and is a plain, vigorous, and well written exposition of the errors of the Puseyites and others, who hold the doctrine of baptismal regeneration; and is well calculated, we should think, to deliver the serious and sober members of the establishment from that delusive and destructive dogma.

THE SCOTCH KIRK.—The *Scotsman* of Saturday gives the following summary of the election of members to the forthcoming General Assembly, by which it will be seen that the non-intrusion party will probably be in a minority:—

"In our summation we simply give returns from sitting presbyteries as understood to be constituted before the late divisions. Where presbyteries have returned convocationists by the aid of *quoad sacra* members, we have allowed them to count fairly, protests on the other side, except where double returns were made, not being taken into account. Of the number before us it appears that the moderate party have returned,

From Presbyteries	180
.... Burghs	32
.... Universities	3
	215

Of these, however, there are twelve cases of double returns, which affect 51 votes; and if these be deducted, the number of moderate members will be only 164. Among the moderate members we have included all who, whether usually known under that denomination or not, are likely to remain in the church; such, for instance, as the representatives of the Hamilton presbytery, Mr Bell the procurator, &c. The number of these, however, is not great, being under twenty, as nearly as we can calculate.

"The convocationists have returned,

From Presbyteries	124
.... Burghs	17
.... Universities	1
	142

But allowing to them the benefit of the double returns, which, according to their own reckoning, amounts to 52 votes, their number would be 194. These, however, we may safely conclude, will not be countenanced by the General Assembly, and hence the moderates will have a majority upon the present returns of 73.

THE GOVERNMENT EDUCATION SCHEME.

The account of public meetings, held in opposition to Sir J. Graham's bill, which we have given below, brief as the are, show a decided change for the better in the character of the agitation. Opposition to the mere details is now, in a large number of places unsatisfactory unless allied with a repudiation of the principle upon which alone so odious a scheme can be built. This attack on their dearest liberties has served to arouse dissenters to a sense of the value of their principles, and the necessity of boldly maintaining and acting upon them. Our notices of the proceedings against the bill must be necessarily brief, for we have now before us reports of meetings sufficient to fill our paper twice or three times over.

CONSISTENCY OF THE PREMIER.—The following extract, from Mr Dunn's pamphlet on the subject of the Factories bill, proves how sudden has been the Premier's conversion to the compulsory system of education; and justifies their presumption that it was the spirit of independence and aspiration for this political rights, evinced by the working classes during the outbreaks last autumn, that has so suddenly made him anxious to force upon the rising generation those slavish maxims that would render secure the tyranny of an aristocracy:—

"I shall offer (said Sir Robert Peel) the most strenuous opposition in my power to any plan that violates perfect liberty of education."

"I think the noble lord (Lord John Russell) must not attempt to introduce the system of compulsory assessment into parishes. Where the dissenters form a great minority, and the rest of the inhabitants of the parish are members of the established church, I cannot believe that the principle of compulsory assessment will give satisfaction to the dissenters or that they will submit in cases where the members of the church preponderate in the vestry, to a tax imposed by them for the support of schools. I hope the noble lord will take care that he does not expose the poor law to unpopularity on account of any unnecessary interference with education. I, for one, am deeply convinced of the absolute necessity, and of the moral obligation of providing for the education of the people, but I am at the same time perfectly convinced that this can only be done in this country, where so much religious dissent prevails, by leaving it to the voluntary exertions of the parties themselves, and by permitting each to educate his children, as he at present is at liberty to do, in those great principles of faith in which they were born. I cannot help expressing my confident belief that the church of England is now awakened to the absolute necessity, not by force, not by compulsion, not by interfering, in the slightest degree, with the principles of religious freedom, but awakened to the absolute necessity of assuming that position which she ought to assume, in constant and cordial co-operation with the landed proprietors and others of the county; and that the satisfactory way of having a system of education (which ought to be founded upon the basis of religion), in this country, is for each party to act for themselves, imposing no restriction upon others."—*Debate*, February 12, 1839.

THE WESLEYAN METHODISTS.—It will be perceived from an advertisement in another column, that the Wesleyan committee of privilege have finally resolved to commence agitation against the Factories bill. They advise that the present bill should be withdrawn and a new one prepared next session, which might provide for the simple teaching of the scriptures in the national school, and for an equality of religious sects.

THE SOCIETY OF FRIENDS.—On the 5th inst, Lord John Russell presented a petition from a meeting of the society of Friends in London, complaining of the provisions of the Factories bill. We regret to perceive they openly assert that it is the duty of the state to provide a scriptural education for the people. This petition has been printed and forwarded to the various societies throughout the nation, that they may take the requisite measures for opposing the bill.

FINSBURY CHAPEL, MOORGATE.—On Wednesday a meeting of the friends of Sunday schools was held at Finsbury chapel, Moorgate; C. Hindley, Esq., in the chair. The chairman advised the meeting, if they could do so without a sacrifice of principle, to support Lord John Russell's resolutions, as there was a chance that, with the support of the country, they might be successful; but without it, the government bill would be carried unaltered. The Rev. C. Stovel moved, and Mr Thompson seconded the first resolution, which eulogised the voluntary efforts of Sunday school teachers, and asserted that

"the adoption of a scheme of national education which shall have the effect of weakening, superseding, or destroying the existing system of Sunday schools, would be a great national calamity." The resolution was unanimously carried. The Rev. J. Blackburn said that, after paying great attention to the subject, "he did not believe that the voluntary principle would suffice to educate the people of this country." He moved resolutions against the government bill, which were seconded by the Rev. J. Sherman, and unanimously agreed to. Dr Campbell moved a resolution relating to the danger from Puseyism. Mr Green, in seconding the motion, said Lord John Russell's resolutions did not mend the matter. Mr Hawes, M.P., dilated upon the excellence of Lord John Russell's resolutions, calling upon the dissenters to lay aside differences and support them, and asserting that they embodied "the freest, the most liberal plan of education which had ever been propounded to the house or to the government of any country;" adding, that "his only fear was, that the principles propounded were too liberal to be successful in the house." Mr Evans, jun., said the resolutions so praised by Mr Hawes, were "discountenanced and rejected by men of all denominations," with whom he had consulted, and added—

"If government have a right to compel a father to educate his child religiously, it has the same right to compel him to baptise him, and also to take the Lord's supper. And, if government has this right, then we have returned to the time of the star chamber—to the days of Laud; and religious liberty in this country is the merest shadow."

On Thursday night, a meeting was held at the Tabernacle, Mr Challis in the chair. The utmost enthusiasm prevailed, and the tone of the speakers indicated a great improvement on former metropolitan meetings. The meeting was addressed by the Chair, and the Revs H. Hinton and Dr Campbell. Mr Hinton moved, and Mr Josiah Conder seconded, the following resolution:—

"That in the opinion of this meeting, to require by law the education of children in the Christian or any other religion, is a violation of the great and all-important principles of religious liberty, and that, therefore, the education of the people as developed in the Factory bill is essentially intolerant and unjust." The chapel was crowded throughout the proceedings, a great portion of the auditory consisting of females. The petition was unanimously signed.

On the same evening a crowded meeting of Sunday school teachers was held at Poplar. A series of resolutions condemnatory of the entire scheme of compulsory education were unanimously adopted, and a petition to the House of Commons was forthwith signed by the assembly, praying that the whole of the educational clauses may be expunged.

On Monday evening a crowded meeting was held at Surrey chapel, presided over by the Rev. James Sherman. The audience was addressed by the Rev. Pye Smith, Mr Josiah Conder, Mr H. Dunn, secretary of the British and Foreign School society, the Rev. Dr Morison, and the Rev. Dr Campbell; and resolutions denouncing the Factories bill were adopted unanimously.

LEEDS.—On Tuesday last a numerous attended town's meeting took place at Leeds, to consider Sir James Graham's Factories bill. The only noticeable features in the meeting were the tameness of the resolutions, which had been drawn up to meet the wishes of as many as possible; a bold and stirring speech from the Rev. J. E. Giles; and the co-operation of the chartists. The meeting was held in the Court house, but this building being found inefficient for their accommodation, it was adjourned to the Cloth hall yard, where between 2,000 and 3,000 people assembled, including a large number of chartists. H. C. Marshall, Esq., the mayor, presided; and the Revs R. W. Hamilton, J. E. Giles, T. Harris (Wesleyan), C. Wicksted, and Messrs Holdforth, Stansfield, Payn, Pawson, &c., addressed the meeting. The following are extracts from Mr Giles's speech on the occasion, as given by the *Bradford Observer*. After referring to the studied mildness of the resolutions, he goes on—

It was distinctly understood that, in their speeches, they (the speakers) should have the liberty to express their opinions; and now, at the expense of differing from his worship, the Mayor, he begged to state that he opposed this bill, not only because he hated some of its clauses, but because he denied the right of the government to interfere with the education of the people. Such interference was totally unnecessary. They, as dissenters, did not want them to interfere. He (Mr Giles) had never found that parents were reluctant to send their children to school. But this he had found, that they could not afford to send them; and he was of opinion that if the government would furnish the people with the means of educating their offspring, in the manner in which they deemed most proper, it would be a far more graceful and honest act than attempting to take money out of their pockets against their consent, for the purpose of educating their children in a manner which they did not think the most proper, but on the contrary the most injurious. What was there in the history of prelacy that it should be entrusted with the education of the people, with all its associations of the star chamber, and high courts of commission, and spiritual courts, and its Sir Jenner Fusts? What was there in the history of prelacy that the people should put trust and confidence in it? What had there been in the history of spiritual courts, and the imprisonment of John Thorogood and William Baines, that the people should seek for an opportunity to delegate the education of their children to the bishops? He believed that the attempt making by the government was impracticable. He did not believe that the government could educate the people. He did not say that they could not build schools. He knew they could. He did not say that they could not take the money of the people to do it. He knew they could, for they had done it. He did not say that they could not set up schoolmasters in every parish. He knew they could. He did not say that the bishop could not give his veto. He knew that this could be done. What he did mean to say was, that the government could not give education. They might send children to schools, but after all, that was not education.

And on the subject of religious education, he says—He believed that a government was the worst possible source from whence any attempt to educate the people, especially in religion, could come. Here was an attempt before them to educate the people in religion. What were they to be taught? What was the first lesson to be inculcated in these schools? You shall not love your neighbour as yourself. That was the first lesson in these schools for religious education. What was the next lesson? The whole shall be taxed for the benefit of the few. What was another lesson in this system of "religious education"? You shall take extracts from the prayer book, and from the catechism, but you shall not take the Bible without

note or comment. What was another lesson? You shall increase the amount of irresponsible power already in the hands of the prelate. What was another lesson? Persecution. What was another lesson? Strip the father of his parental rights, and dictate to him under what instruction he should place his child, and what company that child should keep at school.

An excellent speech was delivered by Mr Thomas Fraser, a chartist, in supporting one of the resolutions, and we are sorry our confined limits will not allow us to give it entire. After characterising the bill as a political engine to put down the rising intelligence and independent spirit of the working classes, he went on—

It was said that the people ought to have a religious education. He objected to this, because governments had always made religion a political engine to crush the people. They had perverted religion to suit their own purposes, and now, when there was a growing spirit of intelligence among the people, the government, supported by a pampered church, sought to crush that intelligence by fettering the minds of the people. He had not the least hesitation in saying that this bill of Sir James Graham's was intended as an engine to be used in the hands of tyrants for base and unjust purposes. The governments of this country had long ruled the people with a rod of tyranny. They had crushed the grown-up man and woman, but this was the worst tyranny of all. The present government were seeking to shackle the minds of the young, in order that the next generation might be more debased and be more abject serfs to their rulers than the existing generation was and had been. They had in this bill another specimen of the spirit of monopoly which characterised the aristocracy. They had hold of all the monopolies which could be invented, and this bill was an attempt to monopolise the minds of the people. He could recognise in this measure the hand of a tory government that had long ruled the people by unjust legislation. They had long lived on the plunder of the people, by taking away that which the people ought to have had. The working classes had been represented by the dissenters as an "uninstructed mob" (an exclamation from Mr Giles—"Not all the dissenters"). No, God forbid that he (Mr Fraser) should say all the dissenters, but certainly a portion of them had used the language he had mentioned (hear, hear, and exclamations of "Aye, Baines has"). If the working classes were ignorant, it did not arise from their disposition, but from their poverty. He could not excuse dissenters on this point any more than churchmen, but he trusted that from this day there would be a better understanding, and that the dissenters who had charged the working classes with ignorance, would now use their efforts to give them the power to educate themselves.

STOURBRIDGE.—One of the most enthusiastic meetings held on the subject of the Factories bill that we have yet recorded took place on Monday evening, the 10th instant, in the Wesleyan chapel. The chapel was crowded to suffocation, and the utmost interest was awakened by the proceedings. The Rev. John Richards was called to the chair. The speeches were excellent, breathing a tone of manly independence worthy of the best days of nonconformity. The Rev. T. H. Morgan was the first speaker. He denounced the bill as an attempt to turn off the attention of the people from their political rights, and condemned it on pecuniary, political, and religious grounds—on pecuniary grounds, because of the unconstitutional character of the poor rate, and the hardships to which it would subject the poor operative—on political grounds, because it would give more power to the clergy—and on religious grounds, because the children would be taught church-of-Englandism, or in other words, Puseyism. Of the principles of the measure he said—

We ought to avow our opinions distinctly and clearly, and in so doing I am very anxious to assert and maintain a great principle [hear, hear]. I think government steps out of its way—it legislates for that which is beyond its province, when it meddles with education at all. Every argument in favour of government education favours a state religion. If they have a right to take charge of the children, what reason can be urged against teaching the adult [hear, hear]? The principle I take to be identical, and we are bound to protest against it. In my opinion they should leave education alone, and see to it that no unjust and oppressive laws operate to prevent a man educating his children as he pleases [loud cheering]. But even supposing they had a right to provide education, sure he was they had nothing to do with religion. If religion was to be taught, what religion was it to be? That of the majority, of course; but suppose the majority were wrong, what then? Suppose the government and the majority were idol worshippers. Ought the Christian to pay to support that? If so, his conscience was outraged. Having illustrated his position in various ways, Mr Morgan expressed his sorrow that the principle of the non-interference of government in religious matters had not been kept distinctly before the public in the meetings which had been held hitherto; referring to the resolutions passed in various parts of the country to show that such had not been the case; and then said he rejoiced to have to submit to their notice a motion affirming that principle. He then continued—We must base our agitation on principle, for it is painful to have to look for and discuss a principle when it is wanted for use. A sailor ought to know his duties before the storm comes, and so should we. The aspect of things is portentous. The moral horizon is clouded, the sky is becoming dark; the clouds are flitting about with rapidity; the air is oppressive, and densely charged with dangerous elements. Already the dark clouds have emitted one flash of lightning, but it did not create much alarm, although by the weather-wise it was predicted that a terrific storm was brewing [laughter]. But now the electric fluid has been again discharged, and it assumes a different aspect; instead of sheet lightning it is forked, and those whom Mackinnon's Health of Towns bill did not alarm, have been awoken to a just estimate of the impending danger by the education scheme of Sir James Graham.

Mr Morgan's speech throughout was interrupted with the most deafening cheers. The resolution was seconded by George Woods, Esq., and supported by the Rev. Mr Parsons in a short speech. The Chairman, in illustration of Mr Morgan's remarks on the treatment dissenting children were likely to receive, related the following anecdote.

A respectable farmer, residing at Wollescote, known to many there, sent his son to be educated by a churchman, and the boy was asked, along with his companions, "Who gave you that name?" The child was silent. "Why don't you answer, sir?" said the master. "I can't," sir, was the reply. "What do you mean, sir? I'll flog you if you don't answer." "I can't tell a lie, sir, for I never had any godfather or godmother." "You shall answer, sir, or I'll flog you, sir!" The answer was not given, and the poor boy was flogged [shame, shame]. It was the father who ought to have been flogged for sending his son there. The Chairman further said that the reason why he had spoken of the Schisms bill, in Queen Anne's time, was this. A clergyman was saying to him a day or two ago, he should like to know what they were going to say at the meeting that evening, and in the conversation which ensued some reference was made to Queen Anne's time and the Schisms bill, upon which the clergyman exclaimed, "I wish it had passed!" Now he (the Chairman) solemnly declared that he had always thought and believed that clergyman to be one of the most evangelical men in his neighbourhood; and if he could thus express himself, was it strange that dissenters were anxious to prevent the church having more power than it already possessed.

Other spirit-stirring speeches were made by the Revs James Williams, T. Robinson, and Isaac; and, notwithstanding that the meeting was somewhat

protracted, the enthusiasm remained unabated to the last. The following are the three principal resolutions, as given in the *Worcestershire Chronicle*, from which the above account is taken:—

"That inasmuch as the church of England refuses to sanction any education scheme in which she is not recognised as the supreme instructress of the people, this meeting strongly objects to the government providing any system of national education."

"That it is the opinion of this meeting that the government ought to see that no person by unjust laws is deprived of the means of educating his children, so that the high authority which has made it incumbent, not on government but on parents, to bring up their children in the nurture and admonition of the Lord, may not be interfered with."

"That, in the opinion of this meeting, it is unnecessary minutely to direct the attention of the Home Secretary to the unjust, intolerant, and vexatious details of a bill which in principle they condemn, or to point out the long train of evil consequences which will inevitably follow the passing into law of the present measure, which provides a state education for the people."

MANCHESTER.—On Monday week, an united special general meeting of evangelical congregations in Manchester and Salford was held in the Grosvenor street chapel, Piccadilly, to "take into consideration the bills now before parliament for regulating the education of children in factory districts." There were upwards of 2,000 people present, the chapel being filled to overflowing. The Rev. Richard Fletcher was called to the chair, and most of the ministers and influential dissenters of the town were present. We regret we are unable to report the speeches made on the occasion. As in other places the speeches were more uncompromising, and founded on the principles of nonconformity, than the resolutions, which, though spirited, did not denounce the interference of the state in matters of religion. The Revs W. McKerrow, J. Davis, J. W. Massie, and Dr Halley were the principal speakers. Mr McKerrow said—

All dissenters must agree with him, that government had nothing to do with giving religious education. That was the province of the disciples of Jesus Christ, as such, and not of the rulers of the nation as such; and it must be done, not compulsorily, but on the voluntary principle. Once concede to the government the right of giving to the people religious instruction, then we must concede to them the right of giving that religious instruction which they deemed best, and then we could have no ground to complain of the government giving the catechism and liturgy. We had no right to outrage the conscience of any man; and if he introduced the authorised version of the Bible into the national schools, another might claim equal right to introduce the Douay version, or the (so-called) "Improved version."

Mr Massie said, he thanked God the government had attempted to pass this bill, and he did not care; he regarded it as immaterial whether they passed the bill or not. The government was bringing the dissenters into the normal schools of agitation. A petition was unanimously agreed to. The meeting was crowded, a large number of working men being present, who evinced the utmost abhorrence of the bill.

On Tuesday a special public meeting of the baptist churches and congregations of Manchester, was held on the same subject; Rev. J. Davis in the chair. The resolutions and speeches were bold and uncompromising, and a higher stand was taken on the ground of principle, than had heretofore been assumed by the dissenters of Manchester. We regret to find that the independents are not sufficiently alive or sufficiently courageous to stand up for their principles. The resolutions adopted by the meeting will be found in our advertising columns. Several of the speakers referred to the necessity of removing that, but for which this bill had never been brought forward—viz, a state church. The Rev. C. Baker of Stockport, said—"He should like to propose a vote of thanks to Sir James Graham, for showing dissenters that they were still alive and awake—which, for ten years past, they hardly knew—and now he trusted, being aroused, they would lay the axe to the root of the tree, till root and branch were leveled to the ground;" and Mr Thomas Harbottle, "that the dissenters for the last twenty years had literally done nothing to remove that which was the root of the evil—nothing to bring about a separation between the church and state. Until that was effected, we should ever and anon be pestered with such bills as that now under discussion. It was resolved that separate petitions should be sent from each congregation and Sunday school, and a standing committee was appointed to watch the progress of the bill, &c."

Last night a meeting of the church party was to be held at Manchester, attended by the Rev. Hugh Hughes, M.A., &c., in favour of the Factories bill.

CLIFTON, BRISTOL.—A public meeting was held on Thursday evening last, at Hope chapel, Clifton, on the subject of Sir J. Graham's Factories bill. The Rev. W. Gregory, the pastor of the congregation, was called to the chair, and opened the business of the evening with a spirited speech. Both speeches and resolutions proved that the dissenters in that neighbourhood understand the value of their principles, and are determined to maintain them. The principal speakers were the Chairman, the Revs G. Wood, J. G. Davie, T. E. Thoresby, and J. Sibree of Coventry. We have only room for the first resolution moved by Mr Wood, and an extract from his speech bearing on it. The resolution was—

"That this meeting entertains the solemn conviction that human governments have no right whatever, in their official capacity, to interfere with the religion of the subject, neither in plans for national education, nor in any other way; and that, whenever they have done so, they have exceeded the bounds of their legitimate sphere, have done serious injury to the cause of religion, and have improperly encroached upon the religious rights of man, and the prerogatives of God."

Mr Wood urged the importance of dissenters standing by their principles as follows:—

Their cause had suffered much from a want of attention to this—they had been too much engaged in petty matters in detail, and had failed sufficiently to put before the world the grounds on which they founded their dissent. That principle was, that governments, as such, had no right ever to interfere with the religion of the subject. Governments were instituted for the benefit of the people—of all classes—of the whole people of every religion—of any religion, or none, as long as they were good subjects, peaceable, and obeyed the laws, and paid their taxes. The

duty of governments was to protect the lives, liberty, and property of the people, and any civil advantages it might have the power of giving should be given to all alike. With religion it had nothing to do. They might take even higher ground than that, and, as it was the Christian religion in some form or shape which the government professed to teach, they might ask whether it was in accordance with the will of the great founder of Christianity?

A petition against the bill was unanimously adopted.

NORTHUMBERLAND.—The dissenters of this county are actively engaged in agitation against the Factories bill. On Tuesday evening a large meeting, called by the Newcastle Religious Freedom society, was held in Nelson Street chapel. A large portion of the meeting were of the working classes, and dissenters of every denomination were united to condemn the bill. Mr Alderman Brockett was called to the chair. The speeches were sound, and worthy of men professing the principles of their puritan forefathers, but we are unable to quote from them. The Revs G. Bell, J. McAlister (unitarian), J. Pringle (secession), W. Campbell, A. Reid, and Messrs Harle, Finlay, Sinclair, and Beezley, addressed the meeting. The latter two speakers moved and seconded an amendment, recognising the necessity of national education, and proposing that the bill be amended, but were unsuccessful, the original petition being carried by a large majority. The following is the resolution condemning the interference of the state with religion:—

"That this meeting regards the entire question of education subject to the interference of civil government, as a point of great difficulty, and is of opinion that when secular authorities, not content with sanctioning a system of secular education, prescribe also the religious instruction of the community, whether young or old, they transgress the limits of their proper province, and claim a jurisdiction in matters of high concern, which pertain to a region over which they possess no legitimate control."

A large meeting was also held at North Shields, of which the *Gateshead Observer* says—

"Really, thanks ought to be voted at all these meetings to Sir J. Graham, Dr Hook, and their allies—not forgetting the 'old gentleman' in clerical black, to whom Mr Walsh alluded; for we know of nothing that has occurred for a long time, that can bear comparison with the introduction of this bill, as an impulse to the cause of civil and religious freedom. If it had done nothing more than to 'reclaim' our Wesleyan countrymen from their false position, it would have effected a great good. That they have long been 'dissenters at heart,' there can be no question; and henceforward we hope we shall always find them to be dissenters in action. The sentiments to which the Wesleyans gave utterance on Thursday night were worthy of non-conforming Christians, and were evidently the genuine reflection of deep-rooted and long-cherished convictions—not the ebullition of mere temporary pique and vexation."

SUNDERLAND.—A numerous meeting convened by requisition was held at the Polytechnic hall, of this town, on Wednesday last. Persons from every denomination of Christians were present. The Mayor presided, and opened the proceedings with an introductory speech against the Factories bill, which he believed would be most disastrous to the country. Both speeches and resolutions were, for the most part, tame, the former being somewhat obsequious to the state church. There was, however, one redeeming speech from Mr T. Thompson. From the applause it elicited, it might be supposed that dissenters in that town are far in advance of their leaders. We take the following extract as a sample:—

"He proceeded to urge that if it had not been for the apathy of the people they would not have then had to assemble to protest against any attempted injustice like that they were then assembled to denounce. If he understood the principles of civil and religious liberty, if he knew anything of the rights of man and the principles of Christianity, he was not required to call any man master, or to permit man to have any control over his actions but such as nature and God have given him (applause). He believed the State had no right to teach the country religion (applause). Who gave the State any such authority? What has our Saviour said? Call no man master (applause). He urged that if this bill were carried into effect, the minds of the rising generation would be stunted and crippled in such a fashion as to make them anything but the liberty-loving men they ought to be, whilst its tendency would be to restrict the noble and disinterested zeal of those voluntary churches, which are the glory of England (applause). He was sorry to differ from the rev. gentleman who preceded him; he heard with great attention and admiration most of what he had said, but in his opinion the rev. gentleman was too tender with regard to the church of England (laughter and applause). He could feel no respect for that church, because he believed it based on a rotten foundation (applause), and this bill was one of the fruits of an unholy alliance which existed between that church and the state."

It was resolved that petitions should be adopted by each dissenting congregation in addition to the general petition adopted by the meeting.

YORKSHIRE.—It is expected that the Leeds petition against the Factories bill will receive 20,000 signatures. On Thursday last alone 5,000 signatures were appended. At Bradford the Sunday school teachers in connexion with the baptist chapel, West gate, have resolved to protest against the principle of state interference with religion in their petitions. Congregational petitions have been got up in Darlington, against the Education bill, by the independents and the Wesleyan association. Petitions are also in course of signature among the Wesleyan methodists at Sowerby bridge, King cross, Stainland, Greetland, Sowerby, Mill bank, and Mount Pleasant. A large proportion of the mill-owners in Huddersfield and its vicinity are getting up petitions, to be signed by the workmen in their several factories, against the objectionable clauses in Sir James Graham's Factory and Education bill. At Malton, York, and other places in that neighbourhood, meetings have been held, at which the educational clauses of the Factories bill were objected to, though in as mild a manner as possible.

BIRMINGHAM.—On Tuesday evening last a public meeting was held at Bond street chapel, to petition against the Factories bill. The meeting was addressed by Mr Woodall; G. Edmonds, Esq.; the Rev. H. Morgan; the Rev. A. E. Pearce; the Rev. — Johnson; the Rev. T. Morgan; and Messrs Ewen and Lordon. Resolutions were passed strongly deprecating the principle on which the bill proceeds, and deputing the Revs. T. Morgan and A. E. Pearce to confer with the various ministers in the town on the propriety of calling a general meeting at the town hall.

STAFFORDSHIRE.—Numerous meetings, the report of which takes up a large proportion of the space of the *Staffordshire Mercury*, have taken place throughout this county, against the obnoxious Factories bill, and dissenters of all denominations have joined in denouncing it as it deserves. At Burslem nearly 1000 were assembled, and active measures taken for petitioning and otherwise agitating. At Hanley, a large meeting, nearly equal in number, was held in the British school, most of the principal dissenters in the town and neighbourhood, and some from other parts of the Potteries, being present. Francis Wedgwood, Esq., occupied the chair; and the tone and spirit of the meeting were worthy of the best days of nonconformity. The speeches were bold and uncompromising in their denunciation of the principle of the bill, and the enthusiasm of the audience such as had not been witnessed for years past. The Rev. J. Fletcher, in moving the first resolution affirming the importance of education, said—

If we admitted the principle that the government ought to educate at all, it must be further admitted that it was their duty to educate altogether. If it was a part of the parliamentary functions to educate in any respect, then it was difficult to see how any limitation could be made; religious education must go along with secular, and then farewell to civil and religious freedom. Dissenters had done wrong in asking for any kind of state education. They should have asked for deliverance from oppressive burdens, that their efforts might be facilitated. They should have requested the state to get out of the way—that their exertions might not be impeded. It was unjust laws, exactions, and imposts, that obstructed the voluntary efforts of the people in endeavouring to raise up a generation of upright, moral, religious, benevolent men.

The other speakers, among whom were the Revs W. Cocker, J. Stacey, S. B. Scholefield, &c., spoke in terms as plain and uncompromising; and we are sorry our space will not allow of the report of some of the speeches. The dissenters of Stoke and Longton are also on the alert, preparing petitions, and otherwise agitating against the bill. A large meeting was also held at Tipton on Friday last. The Revs A. Thompson, D. Wright, and W. Stokes were the principal speakers.

WORCESTER.—The meetings on this subject are becoming too numerous to be particularised. Our paper of to-day contains reports of three, held in Worcester, Brierly hill, and Stourbridge; the interest excited at the two last named places being very great. Other places are on the move, the whole country will be roused. * * * The bill, however, seems to have brought on the principle entertained by many persons (and acted upon, we recollect, by the Rev. T. H. Morgan, who refused to make any application to government for a grant to establish the Stourbridge British schools), that government has nothing to do with education; and we hear that the British and Foreign school society, in maintenance of the principle, has determined to return the sum of £5,000 granted to it by government.—*Worcester Chronicle*.

HARBOROUGH.—A correspondent sends the subjoined account:—"If dissenters will only keep alive the spirit which Sir J. Graham has aroused, 'farewell, a long farewell,' to priestly dominion. Let us but do this as a body, and I verily believe that the time is not very far distant when it will be the happiness and honour of our country to sing a requiem over the departed glories of our so called 'religious establishment.' We had a public meeting in our British school room on Thursday night, upon the educational clauses (or rather perhaps we may call them the 'ecclesiastical claws') of the Factories bill; Holland Goddard, Esq., banker, in the chair. The proposers and seconders of the resolutions were, the Revs J. Brown, T. Toller (Kettering), H. Toller, Hirst, and Buckley; and John Nunneley and R. B. Heygate, Esqrs. Mr T. Toller showed that education was no part of the legitimate work of government, but that if it be conceded to be the duty of government to educate the people, then it must also be allowed that it is bound to insist upon the best kind of education being imparted, and as religious education was far better and more important than secular, its highest duty must be to attend to that—and then it necessarily followed that the government were bound to provide that kind and form of religious education which a majority of the legislature consider best; and so far from the bill being a stretch of the principle, ministers had shown considerable liberality towards the dissenters, by allowing any exception (however slight) in their favour. A resolution, affirming that any compulsory education must necessarily be injurious to education itself, and inconsistent with the rights of conscience, was then unanimously carried. Mr H. Toller, with a great deal of good humoured satire, pointed out the provisions of the bill, exposing in a very happy manner their arbitrary character, and their oppressiveness as regards the poor. He attributed the attempt to pass such a bill to the past apathy of dissenters, who had appeared too much as if ashamed or afraid to acknowledge their principles and act upon them; and the justice of this charge appeared to be fully acquiesced in by the meeting. The meeting was well attended, and a healthful spirit manifested itself. I think there is a general wish that lectures on nonconformity should be delivered—some whom we have looked upon as lukewarm dissenters now cordially concur in this wish. Altogether I doubt if a more interesting meeting has anywhere been held on the subject, or one in which the principle on which the bill is founded more cordially denounced. Most devoutly do I hope that the feeling awakened by Sir J. Graham's proposal is but the dawn of far happier and more noble times than we have yet seen. Never let us forget that this bill, however detestable, is but an exhibition of a state church fairly carried out; and being now aroused from the stupor, in which as a body, we have been long bound, let us assert manfully and fearlessly the great doctrine that 'one is our master, even Christ.' Let us do this by tracts

and public lectures upon the subject, as well as by private conversation, and we shall soon reap our reward."

CASTLE DONINGTON.—The dissenters of Castle Donington have also taken a step in advance of many of their dissenting brethren. At a meeting held yesterday evening week, the Factories bill was denounced in the strongest terms, and arrangements made for further agitation. The first resolution, to the following effect, was moved by Mr G. Wright:—"That while this meeting deems the education of the people to be a matter of paramount importance, it considers that the legislature is going beyond its just province in attempting to bind the country to receive that kind of education which it may deem proper to propound." The Rev. — Henshaw of Nottingham, in a very able speech, seconded the motion. The Rev. W. Edwards, after a few spirited remarks, moved—"That this meeting considers the bill now introduced by Sir James Graham into parliament to be unjust in principle and subversive of the rights of conscience, and should it pass into a law must ultimately bring our population into a state of subjection to the worst dogmas of human fancy." The Rev. T. Owen, in an energetic speech, seconded the motion, observing that the spirit of persecution had ever been displayed by the established church. It had originated in the cupidity of a relentless tyrant; and the bill now before parliament was another proof that it is essentially despotic and anti-Christian.

BURTON OVERY, LEICESTERSHIRE.—On Monday evening week, a public meeting was held in the dissenting chapel of this place, Mr Mayne in the chair, and the following among other resolutions were proposed. Mr Isaac Dalby, of Ilston, moved, Mr T. Frearson, sen., seconded, and it was unanimously resolved, "That this meeting altogether disapproves of education being controlled by government, from a strong conviction that such control is dangerous to the liberties of the people, being calculated to perpetuate misgovernment, by training the young in slavish and degrading habits of thought." Mr Ellis moved, and Mr Cox seconded:—"That this meeting still more strongly disapproves of government interference with religious instruction, because it is, further, an infringement upon the sacred rights of conscience." Carried unanimously. Meetings have also been held, and petitions adopted, against the bill, at Oadley, Sileby, and Whitwick, attended by deputations from Leicester.

BERKSHIRE.—In our own neighbourhood, though not marked by great activity in public matters, there are movements of a very significant character. At Abingdon a petition against the bill has received upwards of eight hundred signatures, including a very large portion of the parliamentary electors: at Reading an influential meeting has pronounced a similar condemnation. In Oxford a meeting of an unexampled character was held on Thursday evening, of which we have given an outline report. Petitions against the bill are also in progress of signature at Witney, at Chipping-Norton, at Banbury, and doubtless in other places from which we have not received accounts.—*Oxford Chronicle*.

NORTHAMPTON.—On Tuesday evening, the 11th instant, a public meeting was held in the baptist chapel, in College street. Rev. W. Gray in the chair. The dissenting ministers of the town were present, and took part in the proceedings. Resolutions were adopted, expressive of entire disapprobation of the educational clauses of the Factory bill, and also to petition parliament against them. Petitions will be sent from each congregation in the town.

LINCOLNSHIRE.—On Wednesday a public meeting was held in the Wesleyan chapel, Lincoln, attended by about 1,500 persons. The resolutions affirmed the principle of a state religious education, but condemned the bill. Forty petitions were prepared for villages in the county. At Stamford petitions from the various congregations were in course of signature. In the whole of the Spilsby circuit the Wesleyans are preparing petitions.

BLACKBURN.—A numerous public meeting of the friends of religious liberty was held in this town on Monday evening last, at the independent chapel. The universal feeling of the meeting (says the *Blackburn Gazette*) may be briefly characterised as expressive of the strongest indignation against Sir James Graham's measure. W. Eccles, Esq., took the chair, and opened the business of the evening with a short speech. We are glad to find that the meeting in the first place denounced the principle on which the bill is founded. The first resolution, moved by the Rev. F. Skinner, was to the following effect:—

"That while this meeting is sincerely desirous to promote the useful and religious education of the people by all proper means, it strongly disapproves of a bill now before parliament for regulating the employment of children and young persons in factories; and for the better education of children in factory districts; and it records its decided protest against the principle of the bill, that the state has a right to provide for the religious education of the people, in opposition to the requirements of Christian law, the dictates of justice, the claims of civil freedom, and the sacred rights of conscience."

The rev. gentleman prefaced it with a long, eloquent, and spirit-stirring speech, in which he exposed the principles and general character of the bill, pointed out its probable effects on religious liberty, on Sunday and day schools, and on the poor operatives. He read some extracts from one of the Puseyite tracts, circulated with great zeal by one of the clergymen of that town, amid the laughter and indignation of his audience. The following is a specimen:—

"In short, all the dissenting religions are entirely new, and were nowhere to be found in the world during the first fifteen hundred years after Christ, and, consequently, they cannot possibly any one of them be true. I dare not, therefore, have anything to do with any one of them, and thus hazard my spiritual and everlasting welfare." Again, "I dare not for the world become either a protestant or popish dissenter; because, by so doing, I should be cutting myself off from the Christian church,

and, to all human probability, from all participation in the glorious promises, privileges, and blessings, which the Saviour has engaged to bestow on his beloved church and people." Again, "I also hate, and abhor, and detest dissent in all its various forms, semblances, and guises." Again, "All the dissenting teachers of all the sects are entirely destitute of divine, apostolical, and scriptural ordination, and are, therefore, not ministers at all, but only usurpers and mere pretenders. I dare not, with the dreadful fate of Korah, Dathan, and Abiram, and their deceived adherents, before my eyes, think of becoming a dissenter on any ground whatever." Again, "As St Paul commands me, in positive language, to mark and avoid dissenters, it is utterly impossible for me, as a Christian, to become a dissenter, or even to go amongst them; for God says, 'Avoid them.'"

The Revs A. Frazer, R. Cameron, &c., afterwards addressed the meeting in energetic speeches. The resolutions were all adopted, and a petition prepared for signature. The paper from which the above report is taken says, "We need scarcely add that the unanimity of all present, combined with the earnest appeals of the various speakers, proves the existence of a tremendous moral opposition to Sir James Graham's bill."

BROSELEY, SALOP.—On Friday evening, April 14th, 1843, at a meeting held in the independent school room, Broseley, Salop; the minister having explained the nature of Sir James Graham's education scheme, the following petition to parliament was adopted:—

"To the honourable the Commons of the united kingdom of Great Britain and Ireland, in parliament assembled—

"The petition of the friends of civil and religious liberty, residing in and about the town of Broseley, Salop, 'Sheweth—That in the opinion of your petitioners, any interference of state authority in the religious education of the people, is a violation of the rights of conscience; is at variance with the spirit of Christianity; and, consequently, hostile to the moral and religious interests of the nation."

"That the bill lately introduced to the attention of your honourable House by Sir James Graham, not only seeks to enforce a religious education by compulsory enactments (which your petitioners regard as the assumption of an authority that belongs only to God), but also that that education should be under the control of a single sect, while all classes are to share the expense."

"Your petitioners therefore pray that all the clauses of the said bill having any reference to the religious education of the people, be expunged, as being both unjust and injurious. And your petitioners, &c."

NORWICH.—Yesterday week a meeting was held in Princes Street chapel, condemnatory of the Factory Education bill. The chair was taken by Mr T. Gildart. The meeting was addressed by Revs. Brock, Alexander, and Reed, and by Joseph Colman and Thomas Brightwell, Esqs. A committee was formed to consider the best measures to be adopted to oppose the bill. The speakers were almost unanimous in condemning, not only the clauses of the bill affecting religion, but the bill itself. Mr Brock denounced the bill as an infringement of the liberty of the subject, as a conspiracy against religious liberty, and expressed his conviction that "there can be no civil equality while there is an established church." "This has," said he, "throttled the church of Scotland, and is now strangling the church of England." Again, he remarked, "the church feel they have lost the people by their own carelessness and indifference, and now they are trying to get them back again." The speeches were of an interesting, humorous, and instructive character, and great were the acclamations with which the speakers were greeted.

MISCELLANEOUS.—In addition to the above we have before us accounts of public meetings held in various parts of the country, to which it is impossible to give more than a passing notice. At Ludlow an interesting meeting was held, at which the Wesleyans assisted. The Revs J. Davis, Baker, and Greaves, were the principal speakers. Petitions are to be sent up from all the congregations. A crowded meeting was held at Cheltenham on Wednesday night, of dissenters of all denominations. The resolutions and speeches were of the usual kind; the latter, however, far more uncompromising than the former, and displaying more of the principles of dissent. A petition was adopted against the bill. A meeting of the united committees at Brighton, appointed to oppose the educational clauses of the bill, was held at the Town hall, on Friday. The resolutions passed were to the effect that the meeting entertained a cordial concern for a really useful education of the labouring classes of society; that they were deeply impressed with the importance of fully knowing the holy scriptures, but that they deprecated any peculiar religious instruction being provided for, by compulsory support from those who conscientiously differ from it. A petition is in the course of signature embodying the above sentiments. At Portsmouth, Portsea, and Ryde (Isle of Wight), meetings have taken place among all classes of dissenters, and petitions are being prepared. The dissenters throughout Nottinghamshire are also petitioning against Sir James Graham's Factory bill. A meeting consisting of upwards of 1,000 persons was held at Greenwich on Thursday; Admiral Dundas, M.P. for the borough in the chair. The Revs G. Rose, Dr Styles, and R. James, spoke against the bill, and a petition was adopted. Meetings have also been held at Liverpool, Oldham, Welshpool, Blandford, Newport, Monmouthshire, St Alban's, and other places, in which the bill has been condemned, and petitions adopted against it.

RIGHT DIRECTION OF THE PRESENT AGITATION. OPINIONS OF THE PRESS. (From the *Bradford Observer*.)

For it were folly and infatuation to deny that the institution of the English church establishment is the root and source of the threatened Education bill. Expediency might whisper to some dissenters to waive this vital matter. They might thus increase their numerical strength. But what is the strength of numbers to the strength of a few bold, honest, truth-inspired men, whose

hearts are full of faith, and whose minds are enlightened and strengthened by eternal principles? There was sound policy in the Mosaic institution which proclaimed on the eve of battle, that the fearful and faint-hearted should leave the ranks. We are disposed to save this policy from the general abrogation of the Mosaic institutions, for it is founded on a better than a merely ceremonial foundation. At a time when a strong spiritual tyranny is nerving itself for a deadly swoop at general liberty, it is not safe to stand on conventionalities. At a time when we are told that "truth goes—for how can truth be preserved except in combinations of men, and how be imbibed without reverence to place the learner at the foot of the teacher, and the teacher at the foot, not only of God, but of a human power in society as the appointed representative of God, which may guarantee as certain knowledge what else only is opinion, and may check the errors of the individual by whom the truth would be corrupted"—at such a time, we say, it is not fitting that we should deal in courtly phrases, and put our principles in abeyance; but at such a time it is highly fitting that we should give leave of absence to "the fearful and faint-hearted, arm ourselves with all that is honest and noble and true, set our foot upon a rock and not upon the sand, lift up our voices as our fathers did in the presence of tyrant kings and bloody prelates, and with our principles turned around us as part of our being leave the result where results should ever be left."

(From the Leeds Times.)

Governments have nothing to do with religion, further than to protect every man in the enjoyment of his own form of worship. In religion, every man is not only entitled, but bound, to judge for himself; and the interference of the civil authorities in such a matter is not only impertinent but despotic in the last degree. Once grant the principle of a state establishment of religion and its compulsory support by the people, and the road is open for the perpetration of the very worst kinds of tyranny.

Grant the principle of a state church, and government is perfectly justified in carrying Sir James Graham's Factory bill into effect, for the compulsory education of the factory children in the tenets of the law church. If the people, through means of their representatives in parliament, undertake to establish a religious sect, for the purpose of teaching the people the episcopal form of religion, are the people to complain when the government proposes to do this effectually? Is it not carrying out the principle? And when methodists and others persist in sending high church Tories to parliament, have they any just reason to complain when the representatives they have sent merely propose to carry out their own high church and tory views?

The only firm ground, we repeat, on which opposition to this bill of Sir James Graham's is to be made by the dissenters, is the ground of principle—the principle that religion is able to propagate itself without the aid of a House of Commons, probably the most profligate and corrupt that has ever been called together—that religion needs not the aid of either soldiers or policemen to recommend it to the approbation of the people—that religion can stand and propagate itself without the aid of the mitred bishops in the Lords, and their titled companions, the broken down *roués*, who sit and make our laws for us—that religion needs no compulsory taxation to establish it in the hearts of the nation, no seizures for tithes and Easter dues, no incarcerations for church rates, no robbery for burnt offering—that religion has power, and might, and brilliancy enough, to diffuse itself, without the coercive aid of the state—that, in short, the voluntary principle in religion is the only sound principle, and that the compulsory principle is no less mischievous and destructive in its effects than foreign to the character of the Christianity which it is intended to propagate.

(From the Glasgow Saturday Post.)

One grand feature in the present agitation in England against the compulsory education of youth in any religious creed whatever, is the circumstance that the demands for abolishing all kind of religious distinctions and superiority in the case of children and of education naturally leads the advocates of such a cause to see their ground further, and to demand the abolition of such distinctions for the adult population, and in everything else as well as in education. The dissenters of England have long been too cool on this question, but with the new life that has been imparted into them by this attempt to trample on their liberties, there is every reason to expect that more will be gained by the religious agitation which at present excites England, than the mere arrestment of the obnoxious enactments which have been prepared for rearing the whole population under control of the bishops, and with implicit faith in all the dogmas inculcated by the Athanasian creed.

(From the Dundee Herald.)

We have, however, no intention at present to enter into a subject which we have discussed already, but shall occupy a short space by urging upon dissenters the necessity of prompt and energetic measures to break the chains which their enemies are quietly, but effectually, binding upon them. We need not here argue, surely, that compulsion is the essential, because the ultimate, principle of all establishments of religion—that this principle, so long as an establishment exists, cannot die—that this principle is the main engine by which establishments can be extended—and that, therefore, the result must be, that an antagonistic principle cannot be passed by without a struggle, which, however it may end, will not amalgamate the things of God and the things of Mammon. These things may be mechanically, but they cannot be chemically blended, and must, therefore, at opportune seasons, unite like to like, until Gog and Magog on the one side, and genuine Christianity on the other, will be the termination of the confusion and fermentation in the mind of men. To this consummation affairs are rapidly tending. The lull, which dissenters faintly hoped would be a steady calm, appears to be broken. The ground-swell is giving place to the crested wave, and the first sounds of the dash, and hiss, and roar, come ominously upon the ear, telling in harsh accents of the fate of all in its power.

Correspondence.

IMPORTANCE OF MOVING FOR A SEPARATION OF CHURCH AND STATE.

To the Editor of the Nonconformist.

DEAR SIR—I was very much delighted to find that a question which had suggested itself to my own mind,

and respecting which I had intended writing to you, has been taken up by your correspondent "W." I had previously mentioned the subject to several friends, all of whom concurred in the opinion that the present awakened feeling among protestant dissenters should be laid hold of and carried beyond the point of merely petitioning against the nefarious Factories bill; and that petitions praying for the disestablishment of religion should pour in from all parts of the country.

I trust, sir, that you will not let the matter pass without the aid of your powerful advocacy.

Such an occasion for leading (alas! that they should need to be led) the nonconformists of this country to a decisive, and, to use the phrase of your correspondent "W." unmistakable, position in the assertion of their professed principles, once allowed to pass unimproved, may not speedily return.

An increasingly admiring supporter of your invaluable journal from the commencement,

E. P.

DECISION IN THE BRAINTREE CHURCH-RATE CASE.

To the Editor of the Nonconformist.

DEAR SIR—The recent decision with reference to the Baintree church-rate case affords me not the slightest uneasiness. I should imagine that, generally, its announcement tended rather to excite pleasurable emotions among dissenters than the opposite; for it must be borne in mind that this decision has not augmented the power of the church of England—it has simply directed her attention to a source of power, of the possession of which she was scarcely conscious. This is good, because it gives us a more distinct idea of the strength of our opponent, and enables us to act accordingly. It is good, because it will have a tendency to awaken dissenters from their death-like slumber—to revive their dormant energies—and to impel them to stand forth as one man, and protest with increased boldness and determination against a system which is supported by such flagrant injustice. This decision will, I trust, be the means of reminding many of our brethren of their duty; for there are some, I am grieved to say, who appear to forget that they have neighbours whom they are bound to love as themselves: especial reference is made to those who reside in many of our larger towns, and who have long since ceased to pay a church rate, for many of these act as if they were quite unconscious of the existence of such a tax. They have gained their own freedom, but they do not make any strenuous efforts to procure a like freedom for their brethren. Their own struggles are at an end, but they fail to sympathise with their brethren; they little think of the struggles in which many of them are engaged in our smaller towns and villages; they little think that in many of these places the English priest reigns like a petty tyrant; and they are perhaps scarcely aware that this state of things is at least partially attributable to their indifference and neglect: for I strongly incline to the opinion that, had they heartily united with their brethren, long ere now this obnoxious impost would have been removed. I am therefore glad that this decision is what it is, because now those in larger places, who have long ceased to pay this rate, will be on the same footing as those who have never been able to free themselves from it; and as this grievance will be experienced alike by all, the probability is, that the efforts to oppose it will be more strenuous and united.

This decision with reference to church rates will, I trust, impart such a stimulus to dissent as to baffle computation. It will, I trust, be the means of causing dissent to assume a widely different aspect; that instead of trembling at the impositions of the church, it will regard them as empty and childish; and that instead of tacitly admitting itself to be powerless, it will come forth as a giant refreshed with new wine—will make manifest to the gazing multitude that it is not that mean and despicable thing which some have been wont to imagine it—and will show to all that, with justice and truth on its side, tyranny and oppression, like chaff before the wind, will fly away. But we are not alone; there are thousands who attend the established church that are dissenters at heart; these will join us, and augment our strength. But oppression, injustice, tyranny, slavery, are not merely hateful to dissenters; they are detested and abhorred by Englishmen. Englishmen are obnoxious to the principle that the majority should be ruled by the minority. Our dear countrymen, then, will join us; yes, every enlightened, philanthropic, and true-born son of England will unite with us in protesting against such overbearing and tyrannical proceedings.

I am, sir, yours respectfully,

A NONCONFORMIST.

CLERICAL VESTMENTS.

To the Editor of the Nonconformist.

SIR—A lecture on Puseyism was delivered at the independent chapel in this town yesterday, (Good Friday, as the apostolic churches call it), by Mr Timothy East of Birmingham; the lecture was given to a crowded audience, and was generally admitted to be a very pointed and effective one. But, as usual, when any good is said or done, some evil disposed persons insinuated, and even uttered, a charge of inconsistency against the lecturer, because he wore a gown! Now, as I and many others desire to see such a charge more ably refuted than we can pretend to do it, I should be glad if you will open up the scriptural or genuine traditional authority, for so graceful and dignifying an appendix of the ministerial order. I am, sir, yours sincerely,

Plymouth, April 15, 1843.

PROTECTION OF POLYNESIA.

To the Editor of the Nonconformist.

MR EDITOR—Tahiti and the neighbouring isles, commonly called the South Sea islands, are spots rendered interesting and even dear to the Christian, the philanthropist, and the Briton. In these islands, Christianity has gained a pure and noble triumph, one of the very greatest or most admirable of all her triumphs from the apostolic age to our own. Among these islanders, lately sunk in universal ignorance, groveling idolatry, savage cruelty, disgusting sensuality, and deep misery—there civilisation and the arts of peace, following in the path of Christianity, have taken root, have grown up, and have borne fruit that has gladdened the very heart of philanthropy. The great moral and mental change upon these islanders, has been wrought through the instrumentality of British protestant missionaries; men who, leaving the comforts of home, went to strange isles and barbarous tribes, to promote the eternal and temporal good of the

islanders, having the book of God for their guide, the grace of God for their support, and love to God and man for their prompting principle. Christian, philanthropist, Briton—pray, and speak, and act for Polynesia! Of the glorious example there given of Christian influence and missionary utility, Dr Chalmers declared, "If philosophy had ever achieved such a triumph.... it would have been an event blown by the trumpet of fame throughout the world, and of which we should never have heard the last."

Alas! A cloud and a storm appear now to hover over these interesting and improving islands. I allude to what I am sorry to be compelled to term the unchristian, illiberal, and cruel conduct of the French naval force at Tahiti and elsewhere. According to the accounts, the French carried their point at Tahiti, through fraud and force—accompanied by sensuality. The French admiral complained to the Tahitian Queen of injuries that he could not prove! demanded damages that she could not pay!! and formally declared that if she did not either pay the damages, or sign away the real sovereignty to France, within twenty-four hours (she then hourly expecting her confinement) he would open his fire, and destroy the whole place!!! How the affair reminds one of the fable of the Wolf and the Lamb!

We have to remember, however, that France was not alone in this act of wilful aggression on a powerless state, but was probably incited by the wily, sectarian, and bigoted proselytising spirit of Rome. The proceeding was Romish as well as French; Rome being the head, and France the hand; Rome designing, and France effecting; Rome being the prime mover, and France the willing agent. The lamentable condition of Tahiti, exemplifies the hatred of popery to pure protestantism. There has been, not fair and generous rivalry, but a dishonourable effort to promote the dominion of the "Man of sin," an effort made with fraud and force, and tending to persecution.

If Great Britain did really undertake the protectorate of the isles (as many affirm, and as I incline to think), she is clearly bound by national honour and international law, to interfere, to protect their political independence, their commercial freedom, and their religious liberty; and to hinder Rome and France from domineering and tyrannising over them.

But even if Great Britain did not undertake (either formally or virtually) to be their protector, and therefore even if she were not bound by national faith, and international justice, to protect and defend them, she still ought to remonstrate with or to appeal to France, on the ground of international equity, and as acting on behalf of Christianity, civilisation, and political good; or for the sake of "Peace, liberty, knowledge, holiness, and happiness." And as it appears that intervention availed to preserve the Sandwich islands from papal and French domination, truly the decided interference of Great Britain would avail to save Tahiti and the other isles from the same twofold evil.

If England should decline the exclusive protectorate of these interesting islands, she could protect them in conjunction with other powers. Holland, Denmark, Sweden, and Prussia would surely join her in the good work. America, the eldest daughter of England—America would probably join. So probably would Russia. So perhaps might Austria, Spain, and Portugal. So possibly might even France, if her good sense and good feeling were duly appealed to. God grant that France may, in the spirit of equity, generosity, and political virtue—God grant that France may join England and other friendly powers, in this work, great, good, and glorious!

The ground of this international union, the principle of the joint protection of Polynesia, should be that of international equality, or the equal right of all the powers to commercial and other intercourse with the protected isles. No power should have any exclusive advantage, the powers collectively guaranteeing to the isles religious liberty, commercial freedom, and political independence. What a happy result! "T is a consummation devoutly to be wished!"

Few words on the political importance of Polynesia. Note three things. 1st. Soil and productions. The extent of soil of any one island is indeed small; but that of all the islands together is very considerable. The productions are coral, cotton, silk, fruits, corn, coffee, sugar, cattle, fish, oil, drugs, gum, minerals, rice, spices, &c. 2nd. Geographical position. This is favourable to commerce with South America, North America, China, the rest of Eastern Asia, the Asian isles, New Holland, New Zealand, and so on. The grand communication across the isthmus of Panama, will add to the importance of the geographical position. 3rd. Long line of coast and harbours. This advantage would render the islands a nursery for seamen.

I am, Sir, &c.,

JOHN ROGERS (Author of "Anti popery").

London, April 3, 1843.

The Complete Suffrage Movement.

SHEFFIELD.—Henry Vincent delivered two lectures in the Theatre royal of this town, on Tuesday and Wednesday evenings last. The attendance was numerous and very respectable, though the price of admission was more than warranted the expectation in the present miserable state of the town. The first lecture embraced the present position of parties—the condition of the people—the remedy and the means of obtaining it—the necessity of honest and cordial union, as evinced in the late election at Nottingham. Mr Fowler occupied the chair. The lecturer was listened to with the deepest attention, and when reference was made to the successes of the suffragists in the elections at which they have taken part, the cheering was enthusiastic. The second lecture was presided over by the Rev. Mr Rhodes. The safety and justice of universal representation was clearly proved by reason and historical facts; and important references were made to the theory of the British constitution; votes of thanks were given to the lecturer and chairman, amid loud cheers, and the meeting quietly separated. The feeling in favour of complete suffrage is evidently growing strong in the minds of large numbers of the electors. The new scheme of education, the distress prevailing here, are all assisting the onward march of the movement, and bid fair to lead to its ultimate victory. It is sincerely hoped that Mr Vincent will not be long before he again visits Sheffield.

DONCASTER.—On Thursday evening, the 13th inst., Mr Henry Vincent delivered a most powerful and eloquent address, in the New Concert room, to a very respectable and attentive audience, "On the Evils of Class Legislation, and the justice and safety of giving to the people the Elective Franchise." On the motion of Mr Wright, Mr Hastie was called to the chair. He said they were met that night for the purpose of hearing a lecture on a subject of great importance; and, from his knowledge of a Doncaster audience, he felt sure they would give the arguments advanced that consideration they deserved. As Mr Vincent was so well known to the public, "though a stranger in Doncaster," he (Mr H.) would not detain them by saying a single word in his favour, but at once call upon him to proceed with the lecture. Mr Vincent on rising was loudly cheered. He commenced by exposing the grievous errors into which ministers of the gospel and religious men in general had fallen with regard to political questions. "They," said Mr V., "have done all in their power to spread the belief that no good man would meddle with politics. This was a fatal mistake, and the source of many of those evils under which the nation now groans. Nothing could be more clear than the duty of Christians in this matter. They were bound by the first principles of those great truths they professed to believe, to exert themselves on behalf of the weak and oppressed, and to use their influence to remove those laws which have been enacted and maintained for class purposes, and in defiance of Him who said 'All things whatsoever ye would that men should do unto you, do ye even so unto them.' Till Christians acted up to their principles in this matter, governments were sure to be, what they have hitherto been, corrupt." Mr V. then took a rapid glance at the history of our government, to prove that from the earliest ages to the present time the people have been harassed and oppressed by the most absurd and unjust laws in order that "the law-makers" might secure to themselves every advantage arising from the vast resources created by the industry and skill of the working classes. Mr Vincent said that as government was established professedly for the benefit of the whole people, it was rather strange that although there was no want of means nor of skill to apply those means to the best use, namely, the general good, vast numbers of the people were suffering the most fearful privations, and were unable to procure the commonest necessities of life. The greatest evil under which the country laboured was the officious meddling of the government with the affairs of the people. Mr Vincent cited the educational clauses of the new Factory bill, and said it was quite clear that it was not ignorance they were afraid of, but the growing knowledge in these districts, otherwise they would never have overlooked the agricultural population, who were admitted on all hands to be infinitely behind the manufacturing part of the community, in education and every branch of knowledge. The conduct of the aristocracy to the industrious millions of our large towns reminded him of the Chinese, who, in order to make the feet of their ladies truly fashionable, crammed them into small wooden shoes; and they, the aristocracy, being alarmed at the wild and healthy vigour of the mind of our manufacturing population, were determined to cram their heads into the state skull cap of national education, lest they should become too wise for the safe continuance of the abuses so beneficial to the governing class. Mr Vincent concluded a thrilling address amidst the most rapturous and continued cheering of the whole assembly. Mr Milner, in proposing a vote of thanks to Mr Vincent for his very interesting lecture, said that the people of Doncaster were much indebted to him for his visit that night, and he hoped they would soon be gratified by another lecture on the highly interesting subject. Mr Wright seconded the motion, which was carried by acclamation. Mr Vincent returned thanks, and said he hoped that at no distant day they would meet again in the good cause. The meeting then broke up, highly delighted by the eloquent and manly manner in which the great principles of complete suffrage had been advanced, and there is no doubt Mr Vincent has done much to soften or remove many prejudices against the cause of the people.

NEWCASTLE-ON-TYNE.—The council of the Complete Suffrage union, Newcastle and Gateshead, met at Mr Wilke's on Monday, to make arrangements for an early visit from Joseph Sturge, Esq., and W. Sharman Crawford, Esq., M.P. It was resolved to invite the friends of complete suffrage in the four northern counties to a day conference; after which conference, a tea meeting will be held, and then a public meeting.—*Gateshead Observer.*

BRADFORD.—We anticipate an entertainment of no ordinary nature in the Temperance hall on Wednesday next (this day). Our complete suffrage friends, the rational pioneers of man's ever onward progress, are to meet in the hall that evening, and are to be met by some of their best friends and allies in the good cause. Honest Sharman Crawford, and the no less honest Joseph Sturge, are to be there—a sure guarantee that sense and worth will not be absent. Mr Henry Vincent and Mr John Collins are also to be there—the impersonations of powerful eloquence and high talent. We should not advise any who wish not to be convinced of the inherent justice of the principles put forth by the complete suffragists to attend the meeting on Wednesday. By all means let them shun the light if they would maintain their scepticism. But those who are willing to see and know the truth, and who are willing to walk in its light—let them attend; and should Sharman Crawford or Joseph Sturge, should Henry Vincent or John Collins, fail to give them good reasons in support of the justice and expediency of those principles which are stirring the nation to its deepest heart, let them

never afterwards attend a meeting upon our recommendation.—*Bradford Observer.*

THORNTON.—We find the following in the *Bradford Observer*:—"A dissenting minister in the neighbourhood has had a copy of the *Leeds Times* presented to him, containing the lecture on complete suffrage delivered by the Rev. J. E. Giles, with the following note inclosed:—"Sir, you are requested to read the Rev. J. E. Giles's lecture, and give it a candid consideration, and summon your conscience and judgment to the test; and if you find the principles contained in it to be right and just, it is to be hoped you have patriotism and philanthropy sufficient to induce you to give the people of your town an address upon the subject. It is to be hoped it will have a good effect. The lecture ought to be in the hands of every minister in the United Kingdom."

General News.

FOREIGN.

GERMANY.

The *Frankfort Gazette* announces that at the sitting of the provincial diets of Posen, on the 15th ult., the King's reply to the address of the states was communicated. Immediately afterwards a member of the diet rose, and asked leave to move a resolution. Permission was given, and the deputy (Ebralen) expressed himself in the following terms:—"The assembly has heard with deep emotion the reply of his Majesty to the address. I have, in consequence, framed a declaration, setting forth that the spirit of party has been completely foreign to the vote of the address, and justifying the motives which induced the assembly to agree to it." The marshal of the diet immediately opposed the reading of the declaration, on the ground that the affair might be considered as terminated by the royal decree, and could not, therefore, be discussed in the course of the present session.

The *Augsburg Gazette* of the 7th inst. announces that the Austrian government is making arrangements to facilitate her accession to the German union of customs. For this purpose she is about to suppress the internal custom-houses which separate the provinces from each other, which is a measure indispensable for the complete arrangement of the affair. The *Gazette* observes that "once the German customs union shall extend from the north sea to the Gulf of Venice, it will then become a power which may compel the most powerful nations to treat with it on terms of perfect equality."

Advices from Posen of the 1st inst. state, that the provincial diet had commenced the discussion of the Penal Code Amendment bill, and pronounced by a majority of 25 to 22 the abolition of capital punishment.

Russian deserters continued to arrive in the Grand Duchy with their arms and baggage. The cartel of extradition being no longer in force, the King had ordered that the arms and other effects brought by the deserters into the Prussian territory be restored to the Russian authorities; but the Emperor having observed, that "since the King kept the men, he might also keep their arms," those articles were, in virtue of an imperial order, sent back to Posen.

FRANCE.

The *Chronicle* of Monday contains the following:—"Our great objection to the seizure of Tahiti by the French is the increasing intolerance of the French government. The papers of Saturday offer us a new example of this. From time out of mind it has been the custom in Strasburg for the one church to serve catholics and protestants at different hours, one end of the church being devoted to one worship, another to the other. It was a most touching example of how well the two religions could agree together, where the breath of politics refrained from inflaming them mutually. The present minister of public worship, as great a bigot as ever disgraced the days of Charles X., has put an end to this harmony which Charles X. and his clergy respected. M. Martin of Nord has issued a decree, brutally turning the protestants out of these mixed churches."

A meeting of the deputies of the "extreme left," or radical faction, took place on Thursday, in the saloon of M. Marie, at which they resolved to "organise themselves into a regular body," and hold occasional meetings. They chose for their president, M. Dupont (de l'Eure); for vice-president, General Thiard; for secretaries, Messrs Carnot and Garnier Pages; and elected a permanent committee, composed of Messrs Cormenin, Marie, Cordier, and Chapuis-Montlaville.

AMERICA.

Further advices have been received from the United States by the Virginia and the mail steamer Columbia, which brings down the intelligence to the 31st ult.

The papers contain a correspondence between General Cass and Mr Webster, which fills twelve columns of the *National Intelligencer*. The General tells Mr Webster that, in his capacity of American minister at Paris, he had protested against the quintuple slave trade treaty. Mr Webster signifies the President's official approval in terms so guarded as to imply dissatisfaction at the General's meddling. On the receipt of the intelligence that the Ashburton treaty had been ratified, General Cass, on the 17th September, tendered his resignation; and he followed up the tender on the 3d October, with an extraordinary remonstrance against the treaty, as placing him in so awkward a position after his protest, that he could no longer remain in France honourably to himself or advantageously to the United States. Mr Webster replies with some defence of the treaty, and a sharp rebuke to General Cass for meddling with what did not concern him. Cass puts

in a rejoinder; Webster a further replication; and the former had just published his last letter. The public feeling seemed, however, to be in favour of Mr Webster.

Great excitement had been produced on the border by the arrest of Daniel Savage, an American citizen, by a British officer on the Aroostock territory, on the south side of the St John river, and within the limits of Maine, as defined by the late treaty. A public meeting had been held, and strong resolutions passed.

The legislature of Michigan had passed the act for the liquidation of the state debt, and pledged the proceeds of the public works for the payment of the interest; providing, moreover, for the levy of a direct tax in 1845, under the authority of the auditor-general, to make up any deficiency. There was a prospect of the state of Illinois selling off some of her railroads for her bonds, and thus reducing her state debt.

A convention had been concluded between the United States and Mexico, pledging Mexico to pay the debt to American claimants in five years, by quarterly instalments, and to enter into another convention for the arrangement of claims not yet settled.

The accounts from Canada mention the arrival of Sir Charles Metcalfe at Kingston. The health of Sir Charles Bagot was still in a state not to hold out any hope of his recovery.

The following extracts are taken from the correspondent of the *Morning Chronicle*:—

HAYTI.—"The revolt in St Domingo progresses rapidly. The insurgent army was 15,000 strong. Two actions had been fought, and Boyer's troops defeated. His army was fast diminishing by desertion—at least, so say all the accounts we have received. There are three British vessels of war in the harbour of Port-au-Prince, one American, and a French frigate expected. The British vessels had landed a large body of men to protect the British consul and British subjects and property in case of need. Boyer's force is said not to exceed 4,000 men. Jeremie is still the head quarters of the revolt; but a large force of insurgents was hourly expected to attack Port-au-Prince, when our accounts left. Dr Lovell, an American citizen, had been condemned to death, but the charges against him were not stated. Several executions had taken place on both sides." The cause of the insurrection was the tyrannical conduct of Boyer.

MEXICO.—"In Mexico the Congress, broken up by Santa Anna, had reassembled at Jalapa, under the protection of a large body of armed citizens. Santa Anna's influence is described as declining, and General Arista is said to favour the Jalapa Congress. The Mexican policy against Texas is stated in private letters to be that of predatory warfare, all prisoners to be made to work in the streets or mines, as if slaves; and that thus the Mexicans will endeavour to tire out the Texans."

GUADALOUPE.—"I regret to say that a letter from Charleston informs me that a sloop had arrived in that port from the West Indies, bringing advices of another severe shock of earthquake at Guadaloupe, on the 3d inst. The vessel was so much shaken that it was hardly possible to stand, and the captain reports that a dense cloud of smoke or dust rose above the town of Basseterre, which he feared had been reduced to a heap of ruins. All around Point-à-Pitre pestilence prevailed, owing to the effluvia arising from the bodies of the dead inhabitants. Two days after, a shock was felt at the island of St Thomas, and again in the southern states of this country on the 11th. Advices from Guadaloupe to the 25th ult. state that up to that time 4,500 bodies had been dug out of the ruins of Point-à-Pitre, and 2,200 of the wounded were in the hospital at Basseterre. Five shocks of earthquake, it is added, had been felt since the shock which proved so destructive."

THE OREGON TERRITORY.—"I observe by the western papers, that several public meetings have recently been held in Ohio, on the subject of the Oregon question, in which the bill passed in the United States' senate, for the immediate occupation of the Oregon territory, was lauded to the skies; and the same papers say that there will shortly be a rendezvous of one thousand men, most of them, I presume, with their families, at Independence, Missouri, for the purpose of marching into the Oregon territory, and settling on or near the Columbia river."

TRADE WITH CHINA.—"The China trade is believed to promise a fine opening for American cotton manufactures. A single house in Boston lately contracted for cotton domestics for China to the amount of 350,000 dollars. Should Mr Everett, now in England, decline the appointment of commissioner to China, it is believed that the offer will be made by the President to Mr Cushing, subject to the approval or rejection of the appointment hereafter by the Senate. There can be little doubt that, if there be anything like a favourable treaty made with China, a vast amount of American cotton manufactures will find their way to that country in exchange for tea."

FOREIGN MISCELLANY.

FALL OF A TOWER.—"The telegraph brought news to Paris on Saturday week, that the belfry tower of Valenciennes had fallen down and killed eight persons. It appears that the structure, for the repair of which 80,000*fr.* had recently been voted, suddenly sank down about two hours after the labourers who had been working at it, alarmed by the falling of some loose stones, had quitted their dangerous position. Most of the persons occupying the houses at its base also quitted the scene of destruction in time to save their lives: but this was not the case with all. The wife of an officer of the garrison was killed, and the man posted on the top of the tower came down with the ruins, and was taken out dead. The occurrence excited a good deal of alarm in the town, and the more so, as a fire broke out among the ruins immediately after the fall.—*Le Constitutionnel.*

THE ATTEMPTED TREATY WITH BRAZIL.—"The intelligence which was given exclusively in the *Liverpool Times* last week, as to the failure of Mr Ellis's mission to Rio Janeiro, and the accuracy of which has been doubted in some quarters, has received a full confirmation by the Linnet packet, which

reached Falmouth on Monday last, having left Rio on the 21st February. A few days previous to her starting, a sale of the wines and table services of our minister at Rio was announced in the papers of that city as about to take place, and in the advertisement the special mission of Mr Ellis was spoken of as "now at an end." In a debate on the negotiations connected with that mission, the Brazilian minister significantly remarked that the Government "would not refuse to make treaties conceding advantageous terms to any nation which in return would concede really equivalent advantages to them." Just before the despatch of the Linnet, Mr Ellis received a request from the Brazilian Government to delay her sailing for three days, but he declined compliance with their wish. The date fixed for his own embarkation for England was the 1st of March; and most probably he will reach England in the course of a few days.

THE FALKLAND ISLANDS.—The Governor of these islands writes thus to the Colonial Secretary:—Port Louis, Falkland Islands, October 1, 1842. My Lord, I have the honour to report that I have laid out a large town in Port Louis, chiefly round the inner port, called the Carenage; and I beg respectfully to submit for your lordship's approbation that the said town be named "Anson," in honour of the celebrated circumnavigator, the first person, I believe, who brought before the notice of government the great value of this portion of the British dominions.

CURIOUS STATISTICS.—At the last meeting of the Paris academy of sciences, M. Arago read a communication from M. Hommaire de Hel, announcing that he had ascertained, by precise calculation, the difference between the level of the Black and the Caspian seas, by which it appears that the level of the latter is 18 yards 30-00 lower than the level of the former. In ascending the river Wolga, "this intrepid engineer," said M. Arago, "after surmounting a thousand difficulties, solely by his courage and perseverance, made several discoveries. Amongst other facts, he ascertained that the quantity of water flowing out of the Wolga had diminished to a remarkable extent, which diminution has caused a complete revolution in the commercial position of several towns situated on its banks."

THE COMET.—CONSTANTINOPLE, MARCH 29.—A celestial phenomenon, apparently the tail of a comet, and feebly observable in the Levant throughout the early part of this month, has been prominently seen during the last ten days at Constantinople. It is a nebulous, well defined streak of light, extending transversely in the hemisphere, from east to west, becoming apparent about one hour after sunset, and disappearing under the horizon at about 8h. 32min. It is inclined about 40 deg., and presents a straight line extending about 57 deg. It is gradually diminishing in intensity. With a bigoted population such as that of the East, it may be imagined that so remarkable an appearance has occasioned many weighty conjectures. At any rate, this fiery signal, stretched over the greatest portion of the heavens, is regarded with a general feeling of awe, and the Irannees propagated a belief—of the truth of which they themselves seem firmly convinced—that it is a sign of Divine displeasure for the sacrilege alleged to have been committed by the Turks at Kirbellah. The latter opinion seems to have gained ground even with the Osmanlis. The advent of the comet may, therefore, prove a favourable adjunct for negotiation. —Times Correspondent.

WRECK OF THE SOLWAY STEAMER AND GREAT LOSS OF LIFE.—The Lady Mary Wood steam-packet, Captain Lewis, which arrived from Lisbon, &c., on Sunday, brought the disastrous and melancholy intelligence of the wreck of the Solway steam-ship. This ill-fated vessel is the third that has been totally lost belonging to the Royal Mail Packet company since it sprang into existence, viz., the Medina, having been previously wrecked off Turk's Island, and the Isis off Bermuda. It appears from information rendered by Mr Lane, the purser of the Solway, and Captain Lewis, of the Lady Mary Wood, that the Solway proceeded on her voyage without anything particular occurring, and putting into Corunna to deliver and receive the mails. After having left that port two hours, all the passengers and most of the crew (with the exception of those on duty) being in their berths asleep, and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldayo, within a mile and a half from the coast; and notwithstanding the utmost exertions were used by Captain Duncan, the officers, and crew, the unfortunate vessel sunk within 20 minutes, in 13 fathoms. Immediately on the ship striking, the greatest alarm and consternation prevailed; but Captain Duncan, although so suddenly placed in this trying and distressing situation, behaved with the greatest coolness, judgment, and intrepidity. He was only anxious to save the lives of those around him, and appeared careless of his own so long as he could render assistance to those unfortunate beings placed under his care. He was last seen on one of the paddle-boxes, endeavouring to unlock and disengage the paddle-boat, to save those of the passengers and crew who had not taken refuge in the pinnace and first paddle-boat that had been launched. Under his direction the pinnace was first got into the water, and as many as it could conveniently hold were lowered into it, but the frail bark was not destined to reach the shore. From some cause, still unexplained, it was capsized, and every soul on board perished. The first paddle-boat was then lowered, and into that also as many crowded as possibly could, and, notwithstanding there was no oar to assist them, it managed to reach the shore in safety by paddling, &c. It is supposed that many went down with the vessel, there being no time to launch the other boat that is kept on the paddle-wheel, to save those un-

fortunate beings left on board. The whole of the mails are, of course, lost, and, in fact, everything belonging to the vessel. Sunk as she is in thirteen fathoms, and most likely so much injured by striking so hard as she did on the shoal, it is not at all probable the vessel will ever be raised. A letter from Corunna, dated the 8th inst, says, "And we were truly happy to see 63 individuals landed; consequently we have already 73 saved, and still confide that our endeavours will not prove unavailing in saving more." We shall anxiously wait the return of the French steamer, and shall immediately after send an express to Vigo, in order that you may have the last news by the next packet that leaves that port in the early part of the week."

THE DEMOCRATIC PRINCIPLE IN GERMANY.—Not content with placing sudden and unprovoked restrictions on the liberty of the press, the King of Prussia sternly rebukes one of his provincial assemblies for making known to him their constitutional wants. So, in like manner, after moderating the very moderate language of the *Augsburg Gazette*, Louis of Bavaria quarrels with his chambers because they wish to know what he does with the large surplus of the budget they granted to his Majesty for five years certain. The Prince of Hesse Cassel, too, determined to imitate his betters, punishes his sturdy subjects by spending the money they give him at Frankfurt, and answering their request to return by informing the municipalities of that free city how much he enjoys a residence amongst them, and how resolved he is to remain longer. Nor are the Duke of Saxe Coburg and his people, we fear, quite without their own troubles. The signs of the times in Germany are, on the other hand, not to be mistaken, or the constitutional aspirations of the public mind to be smothered. The Posen States have reminded Frederick William of past promises, and respectfully pointed out present mistakes; and if there be another convocation of the provincial diets it will produce a petition of right from all parts of Prussia. The Bavarian chambers pray for liberty of the press, and for the publicity of all representative municipal transactions. The Saxon chambers, by a vote which would have been unanimous save for a minority of four votes from ministers, have made the same demands of their sovereign. The chambers of Wurtemberg and Baden, states already enjoying far more freedom of the press than their neighbours, seek for trial by jury and open municipalities. And most of the corporations in the smaller states of Germany ask from their governments permission to hold their consultations with open doors, and to have them published as they regularly occur. —Morning Herald.

DOMESTIC.

IRELAND.

REPEAL AGITATION.—In reference to this question the *Dublin Evening Mail*, the orange paper, says—

"He must be as blind as Lord Elliot, who does not see that a cause is and must be a progressing one, for the support of which a growing weekly revenue, amounting last week to nearly £500, is in course of contribution; which is triumphantly advocated in the municipal corporations throughout the kingdom, and whose very name is a spell of power to congregate the masses of the people in tens of thousands. But even these proofs of Mr O'Connell's success—even his assemblage of 25,000 persons at Bellewstown—his expectation of 60,000 at Rathkeale—of 100,000 (with 20 bands) in Limerick—of 50,000 at Kells—and of 100,000 in each riding of Tipperary—are as nothing in our minds, compared with the altered tone of feeling which every man who mixes in the world must have noticed in society, where hitherto the best friends of English connection were alone to be found. On too many occasions, the question now asked by loyal men is not—how shall the progress of repeal be resisted, but, what are the chances that, if it were passed, the destruction of our religion and our property might be effected less certainly and less speedily than is likely to be the case under the present system?"

At the weekly meeting of the Repeal association, on Monday, Mr Thomas Steel stated that he had been appointed by the liberator and the association to go from one end of America to the other to agitate the question of repeal; and he wished now to state that he was ready and willing to fulfil that engagement whenever he was called upon. Mr O'Connell was anxious to mention that his eldest son would accompany Mr Steel to America, to assist in obtaining independence for his country.

STATE OF THE COUNTY OF KILKENNY.—If reliance is to be placed on the statements put forward in some of the provincial papers, the county of Kilkenny promises ere long to rival Tipperary itself in the work of outrage. An extract from a letter says:—"A great number of threatening letters have been lately received by land agents in this county. I am afraid there will be bad work this year. Only think of the two ruffians who murdered Hoynes being permitted to escape—walking through the country publicly, with their fire-arms on their shoulders." —Times.

OUTRAGE.—A combination of the tenantry in Monaghan county, for a compulsory reduction of rent, gains ground. On the 3rd instant, some strangers riotously entered the town of Carrickmacross, in the barony of Fearney; seized Mr William Stewart Trench, the agent of Mr Shirley; dragged him into the country, and endeavoured by beating and threats to force him into a promise of reducing the rents on the estate. He stood out, and with difficulty escaped from their hands. Several gentlemen of the neighbourhood have joined to offer a reward of £200 to any person who will prosecute to conviction, or £100 for such private information as would lead to a conviction.

The Rev. E. Bickersteth, the Rev. J. Pratt, the Rev. F. Close, and several other clergymen, have "declined all connection with the society for propagating the Gospel, or advocacy of its cause, until it has cleared itself of the charge that it sanctions the opinions of a school of divines who are fast precipitating the church of England into the bosom of Rome."

Postscript.

Wednesday, April 19th, 1843.

EAST SUFFOLK ELECTION.—The nomination of candidates took place yesterday on the Cornhill, Ipswich. Captain Beme proposed and Captain Anstruther seconded the nomination of Lord Rendlesham, the conservative candidate. Shafto Adair, Esq., the whig candidate, was proposed by R. N. Shawe, Esq., and seconded by Brampton Gordon, Esq. Lord Rendlesham, who appeared before the electors for the first time, declared his intention of firmly supporting the church and state—wished to go to parliament independent—could not pledge himself always to support Sir R. Peel—would oppose the Canada Corn bill, and had not made up his mind on the Factories bill, and other prospective measures he had forgotten the names of. Mr Adair, after a description of the events that led to the return to power of the present ministry, and the unfaithfulness of Sir R. Peel to the agricultural interest, said he would vote for a fixed duty on corn. He objected to the Canada Corn bill, as it would be detrimental to all parties, and would propose a fixed duty on corn from all parts of the world as an amendment. He strongly denounced the income tax, objected to the Factories bill, but professed his attachment to the church of his country. A show of hands was then taken; and the High Sheriff declared Mr Adair to be duly elected. A poll was then demanded on behalf of Lord Rendlesham. The polling will commence on Friday morning, and terminate on Saturday afternoon.

GREAT BLAST AT DOVER.—Another great blast of part of the Dover cliff, took place yesterday at Lydden Spout coast guard station, and excited interest almost equal to that created by the blowing up of the Round-down cliff. The mass of chalk operated on yesterday formed the base of the same cliff, the crown of which, to the depth of 90 feet, was blown off, by a blast consisting of 7,000 lbs. of gunpowder, on the 2nd ult., an account of which was given in this journal. The present blast consisted of upwards of 10,000 lbs. of gunpowder, which was placed in fifteen cells or chambers, at proper distances along the base of the chalky cliff about to be removed, and the conducting wires being properly placed, all were fired at once. This blast, like the others, was characterised by the absence of noise or smoke, the only difference being that on the present occasion a large quantity of chalk blocks and rubbish was projected through the air to a considerable distance seaward. The quantity of chalk removed it is impossible for us to say at present; for so dense a fog overspread the abyss below that the eye could not penetrate from the top of the cliff to the bottom. The shock was felt for hundreds of yards around, and the fissures created in the top of the cliff present a most terrific appearance; and some time after the explosion pieces of the cliff kept falling, and it was expected that other portions would come down in the course of the evening.

A bulletin issued last night at nine o'clock by the medical attendants of the Duke of Sussex says, that "his Royal Highness is going on favourably."

SPAIN.—DEFEAT OF THE MINISTRY.—Letters from Madrid, dated on the morning of the 11th inst, have been received in the city by express, which state that on the preceding day, at 7 o'clock p.m., after a violent debate, the Spanish ministry was beaten by the coalition upon the question of the validity of the elections from Badajoz: the numbers were 80 against 65. Subsequent advices from Paris announce their having tendered their resignation to the Regent, who has sent to London for General Sancho.

THE COMPLETE SUFFRAGE MOVEMENT.

The usual weekly meeting of the executive committee of the National Complete Suffrage Union was held on Monday last. The committee was principally occupied in reading correspondence from different parts of the country, which gave cheering indications of the progress of the good cause, especially in the agricultural districts.

From Kingsland, Samuel Prior writes:—

"Being recently in the town of Bedford, and conversing with some friends, I found they were anxious to further the cause to the utmost of their power, were about forming an association, and had a provisional committee for that purpose. I am requested by them to ask if they could be favored by the visit of a lecturer."

From St Austle, the Rev. James Cope writes:—

"We have a few individuals who are associated (at least in spirit) with the complete suffrage question; viewing it as the right of every rational, honest, and moral being, to have not only an interest in the land of his birth, but with that a voice in the selection of persons to legislate and act for his country." He further states, it is their intention to form a committee to co-operate in the great movement, and wishes a supply of tracts.

From Chapmanslade, the Rev. W. Leask writes:—

"I require some cards to meet expected demands. Our good cause is gaining ground. There is about it an intrinsic loveliness fitted to attract the mind. Let us be firm, decided, calm, persevering. Some gentlemen say to me, 'Your theory is good, but it is impracticable; the House of Commons will never pass your bill.' My reply is, 'The emancipation of the country is worth spending a life time for, and the House of Commons will pass the bill when the electors of England do their duty.'"

Letters were also read from Dover; from the Rev. J. E. Giles, of Leeds; J. Johnson, Bristol; H. Hughes of Llanerchymedd, Anglesea; John Pearce, Tavistock; H. Stallwood, Great Marlow; H. Martin, Chatham; Thomas Beggs, Nottingham; and Henry Vincent.

The Chairman stated that he was about visiting Leeds and a few other places in the north of England, with a view to the formation of election committees.

CORN MARKET. MARK LANE. THIS DAY.

No arrival of foreign corn, but a good supply of English. The market is very dull, and prices remain the same.

TO CORRESPONDENTS.

- "A Free Born Britain." The discussion of the subject is unsuitable at the present time.
- "A Subscriber in Kent." Cleave's, Shoe lane, London.
- "J. P. Conway." The magistrate must adjudicate if the amount of rate is under £10, and its validity is not questioned. The seizure is made under the general law of distraint.
- "R. Hogarth" will find a form given at length in our notices of the agitation against the Factories bill that may perhaps be suitable.
- "A Nonconformist" will find great improvement has taken place, as to the grounds upon which the Factories bill is opposed.
- "John Timothy." The rate can be legally enforced.

Terms for advertising in the *Nonconformist*.

For 7 lines 5s. 0d. | For 10 lines 6s. 0d.
For every additional line 4d.
For a half column £1 5s. | For a column .. £2 0s.

* Advertisements from the country must be accompanied by a post-office order, or reference for payment in London.

Orders for the *Nonconformist* are received at the office, and by all booksellers and newsvendors. The terms of subscription, if paid in advance, are £1 6s. per annum. All communications for the Editor should be addressed to the office, No. 4, Crane court, Fleet street.

The Nonconformist.

LONDON: WEDNESDAY, APRIL 19, 1843.

SUMMARY.

SPRING is fairly come—and the "parliament chaps" are off—

"Abroad in the meadows to see the young lambs

Run sporting about by the side of their dams"—

they are off in every direction to enjoy the Easter holidays—to begin gently with hot-cross buns and salt-fish, and to get on during the present week to the full extent of feasting and roistering which the church and their pockets will admit of. The season of blether is suspended. Lord John Russell having, in concert with Sir James-Graham, set his trap for dissenters, political parties are hushed into temporary silence, and wait at a little distance to see how the bait will take. Mr Hawes, the member for Lambeth, it is true, remains in town to do the part of a call bird. And he hops about upon the Russell resolutions, and chirps as vigorously as if there were not the smallest occasion for mistrust. We are happy to say, however, that nobody is deceived—the *Yorkshireman*, we believe, is the only gull—the dissenters are too old for chaff, and they begin to be suspicious of hips and Hawes.

We have told our readers a few things in our time, which they looked upon as nothing better than wild conjecture, but which events, much to their surprise, proved to have been "correct information." We will tell them now a fact anent this Factories bill. If any one asks us for our authority, of course, we may exercise our discretion about giving or withholding it; but, authority for the statement we have. We have reason to know, then, that the stringent severity of the original bill, and the subsequent resolutions, are only parts of a preconcerted plan, between the government and the whig opposition, to put the education of the people into the hands of the clergy. Those clauses of the bill which are specially despotic, were placed there for no other object than to attract and fix the indignation of the dissenters, in order that the principle asserted by the bill might escape notice. That principle is, that "the church is the supreme instructor of the people." It is the determination, as well of Lord John Russell as of Sir Robert Peel, to see it established; and the publication of these resolutions, it is hoped, following immediately in the wake of the tyrant bill, may be resorted to by the dissenting community as a sort of refuge from the grim horrors of the government measure.

For once, however, both factions of the aristocracy will prove to have mistaken their men. Dissenters are arousing themselves in good earnest, and are gradually opening their eyes to the light of a true principle. The public meeting of the evangelical congregations at Manchester, that at Leeds, and others held in the metropolis, afford reason to hope that right views are now coming up to the surface; and if as yet they appear in most cases only in the harangues of the speakers, in some, and those not unimportant ones, they find their way also into the resolutions. Our columns will show cheering proofs of the fact, that the agitation is drifting to the right point. From the body of Wesleyans we can expect nothing expressive of repugnance to the pretensions of the Anglican priesthood. Under the guidance of men who aim rather at a participation in, than at the extinction of, the state authorisation of the ministers of Christ, they would seem to be feeding the monster who is destined to eat them up, and to invite a trial of his voracity upon every sect but themselves. We cannot, however, but rejoice that, on the whole, the mind of the dissenting public wears a more promising appearance; and it will be with the highest satisfaction that, if called upon by events to do so, we shall "report progress and ask leave to sit again."

To one arrangement only we must make free to object. We perceive that a central metropolitan committee has been formed to give unity to the present agitation against the bill. We regard with extreme suspicion all self-elect bodies—responsible to no defined constituency—and exercising immense influence—however urgent the necessity for centralisation, however temporary their proposed period of office. We are not, however, disposed to throw any obstacles in the path of the present body. We cannot say that the mode of composition of the committee at the King's head, Poultry, is one calculated to engage our full confidence. We hope it will use none of its influence to prevent the agitation from consolidating into an organised movement for higher ends than the defeat of this measure. We shall, therefore,

"Wear our eye, thus—not jealous nor secure."

An election is on the eve of coming off in the county of Suffolk, to fill up a vacancy caused by the death of Sir Brook Vere. The candidates are Lord Rendlesham, a tory, and Mr Shafto Adair, a whig, an advocate of a fixed duty, and, to use his own term, "adequate protection." Mr Archibald Prentice, on behalf of the Anti-corn-law League, is in the district, sowing the seed of sound free trade principles. In pursuit of his vocation, it happened that Mr Prentice came across Mr Adair's trail at Ipswich, and followed him in addressing the farmers congregated in that place on the usual market day. We quote from the *Suffolk Chronicle* the following description of what took place. After noting and commenting upon the cold and flat reception given to Mr Adair, the editor proceeds:—

"Whilst we have this demonstration of the unpopularity of whiggism on the one hand, on the other we have the most certain and convincing proofs of the tendency of the public mind in a right direction. As soon as Mr Adair had brought his harangue to a close, Mr Prentice of Manchester, deputed by the Anti-corn-law League, rose to address the assembled multitude from a waggon stationed at the opposite side of the Corn market. The sound of his voice acted like magic, for ere Mr Adair had quitted the balcony, every back was turned upon him, and the marks of impatience which for a time had been depicted upon the visages of the throng, were replaced by others exhibiting thereon the most earnest interest and attention. The address of Mr Prentice was short, but pithy and effective. He demonstrated that the corn laws had been of no benefit whatever to the farmers; on the contrary, that with all other classes of the community they had been alike severe sufferers from their operation. If silence denoted indifference to the sentiments of the first speaker on the part of the farmers, the same manifestation would show deference to the opinions of the latter; but it was not so exactly. There were no loud bursts of applause, nor could any such be expected, for no men with the slightest pretensions to the possession of common sense would commit themselves in that way, when so many unpalatable facts were strikingly forced upon their attention; but there was strongly apparent a deep-seated conviction that they were listening to the truth, and nothing but the truth. Neither was there any attempt at refutation of his arguments. Who, recollecting that some six or seven years ago, the *Suffolk Chronicle* was publicly burnt, at an agricultural meeting, at Framlingham, for having simply inserted a paragraph from the *Leeds Times* militating against the then corn law—and who, remembering the violence used to deter Mr Acland, but two years since, from disseminating the same principles in Ipswich, Woodbridge, and Saxmundham, could have conceived it possible that so great a change would have been wrought in East Suffolk?"

The tory will be returned by a large majority.

The above demonstrates as clearly as can be done the absolute necessity of complete representation. Men soon find out what is most accordant with their own interests. Were it possible, at this moment, to reflect with accuracy the opinions of the farmers, they would be found to be more favourable to total repeal and free trade than to small changes in the present system. They are not so blind to their own interests as to be unable to perceive that a radical change will throw the pressure upon the landlord, whereas gradual approaches to free trade visit every inconvenience upon the tenant. The agriculturists, even more than the inhabitants of manufacturing towns, would be largely benefited by the realisation of complete suffrage principles. Much as some parties are disposed to sneer, those principles are making way, both in manufacturing and in agricultural districts, with unexampled rapidity. Of the truth of this assertion, the elections at Nottingham and Tavistock may be taken as respective proof; and we trust that when Leeds, Bradford, and some of the more important towns in the North have made their demonstrations, as they are about to do, in favour of sound political truth, the agriculturists will take their turn, and speak out on behalf of "full, fair, and free representation."

A PLEA FOR SOUND PRINCIPLE.

THERE is hope. Life is not yet extinct. The spirit of liberty happily survives the effect of the potent opiate administered to it by whig treachery. It breathes—its pulsations gradually become stronger and more healthy. The livid hue of death is passing away from its countenance, and gives place to a deep flush of excitement. Hush! It speaks—for the first time these many years, it speaks—and the tones of its voice are growing fuller and more distinct with every new-born day. There is lustre in its eye, which gives promise of a

glorious hereafter. Aye! and it will yet be felt that there is strength in its arm, nerve in its sinews, and pith in its bones. Hail! thou who, if our country is to be rescued from gaping ruin, art alone able to work out its deliverance! Hail to thee, right noble, but ill-used spirit of freedom! We had lamented thee as gone. We had mourned over what we took to be thy poor pale corpse—the institutions, civil and ecclesiastical, which Englishmen were wont to identify with thyself—and have let fall upon it tears of silent but bitter sorrow. O! welcome! welcome once again to our sight—to our heart! May we neglect thy promptings no more!

It is just now, even now, at this critical juncture of modern history, that we become most painfully alive to our own weakness and comparative impotence, and that we feel the full pressure of our solemn responsibility. The mind of society is astir, and who shall say to what vast and illustrious project it may not be guided? Forth from the fissure laid open in the sudden shock occasioned by the last deadly blow aimed by aristocratic pride and insolence at popular independence, gushes a living, swelling tide of activity, energy, and zeal—a stream which, if turned into the channel of high and sacred principle, might bear us on in peaceful triumph, over every existing obstacle, fertilising, too, the whole region through which it passes, to the consummation of the best and brightest hopes of Christian patriotism. Power is being generated. The elements out of which it is fashioned are now thrown together. There is the requisite amount of danger to our dearest liberties—there is a sensitive apprehension of it—there is earnest determination to confront it. How is that power to be employed? To the accomplishment of what great purpose is it to be wielded? To work out what comprehensive problem of practical truth is it to be applied? This excitement in the public mind—these spontaneous gatherings of men ere while given up to apathy—the disposition evinced on all hands to recur to principle—the ready, may we not say the enthusiastic, response made by public meetings to every plain and unmistakeable allusion to primary truths—here are materials out of which faithful and competent minds might forge the weapon to level priestism itself in the very dust. Our blood is up. Now for a bold attack upon the citadel of ecclesiastical despotism—and whilst we strike for ourselves, let us strike for God's truth.

Protestant dissenters have, we should imagine, by this time, been convinced that it is not by tame acquiescence in whatever a state church may feel itself strong enough to attempt, that the security of their *tolerated* freedom of conscience is to be best preserved. Their past connivance at the usurpation of their Master's exclusive rights has not purchased for them an exemption from ecclesiastical encroachment. They have paid black mail, but they have not thereby compassed the personal safety which they sought, and for which they silently submitted to all kinds of degradation. We hope, and we begin to believe, that recent events have compelled them to remember with mingled shame and regret their past indifference, and to resolve upon an energetic resistance of every future aggression. We have little fear, therefore, at least for the present, of their acting vigorously enough on the defensive. So far, it is well. We have no wish to divert agitation from its special object; namely, the defeat of the proposed Factories bill, to a more general issue. So long as the measure of government is contested on the broad and open ground of principle, the particular direction it may take is of small importance. But, in the name of religion, we enter our most solemn protest against allowing the present opportunity to slip away, of making a decided effort to form a solid nucleus of truth, around which all this temporary energy may gather, and about which it may ultimately consolidate itself.

The permanent dissolution of the alliance between the church and state—the annulment of a priestly ascendancy—the liberation, from debasing bondage, of injured and misrepresented Christianity, may well be regarded as a difficult work. But it is a work which, whether as patriotic citizens or as consistent nonconformists, it is impossible for us to leave longer unattempted, if we value whatever of freedom yet remains to us. The established church is the main engine of aristocratic rule. Under the guise of promoting revealed religion, it works out the selfish behests of the lords of the soil; and, by the inculcation of slavish maxims, by sanctioning a system of spurious morality, and by substituting for reverence to truth and its author a superstitious veneration for the state priesthood, whilst it subverts Christianity, it destroys likewise all the chances of popular independence. There is no abiding hope for the country whilst a vestige of political ecclesiasticism remains. Socially, morally, politically, and religiously, it is a noxious and death-diffusing upas. Whilst it lives, freedom can never be safe. The gentlest breath of heaven, and the very birds which lodge in its branches, carry its poisonous seeds into every department of legislation. Nothing escapes its withering influence. No interest is beyond its reach. It taints the whole atmosphere of British

society, and is corrupting, and so unnerving, the entire population.

The advantages to nonconformity of a vigorous aggressive policy cannot well be over-rated. "It is a matter of no inconsiderable importance," as we had occasion to remark a few months back, "in order to the ultimate success of any great political movement, that they who take part in it should cover the whole length and breadth of the principles it involves." In such case we might expect in dissenters an elevation of motive, a generosity of feeling, a glow of enthusiasm, a calm inflexibility of determination, worthy of the lofty enterprise on which they had embarked. The magnitude of the cause they had espoused, the mighty consequences suspended upon the zeal and fidelity with which they should conduct it, and the awful responsibility resting upon them, could scarcely fail in throwing them back upon those moral and spiritual resources which, in the long run, have never yet been found to fail. The spirit of true heroism would be breathed into their hearts, and they would rise with the greatness of the occasion. The contest would no longer be regarded as a mere political passage at arms—nor a struggle for temporary ends—nor a measuring of strength with a conservative cabinet. No! dissenters would feel that they were unfurling the colours and planting the standard of invincible truth; and that they were taking a stand for the spiritual destinies of the world. They would be animated by the consciousness that there was nothing mean, nothing selfish, nothing sectarian in the object of their pursuit—and full upon their hearts would beam the gladdening, purifying, invigorating influences of benevolence, patriotism, and religion. The moral energies thus called out into action would carry with them the pledge of ultimate success. The action and the trial of these energies, during any considerable period, constitute the finest and most healthy discipline through which the mind of man on earth can pass. Upon this battle field would soon be formed a race of worthies, whose deeds would tell upon all succeeding ages—and numbers of men, nourishing their principles, and ennobling their zeal by communion with truth, would go forth against that hollow image of Christianity called the state-church, and by mere force of character, would in an instant cripple, and at no distant date, would completely subvert, its power.

But why speak we to dissenters alone, as if this matter were exclusively theirs? As a professedly religious body it befits them indeed with peculiar propriety to base their future proceedings upon the ground of a great spiritual truth. But they are far from being the only parties interested in giving a right direction to that immense moral power which the arrogance and intolerance of priestism, as recently exhibited, are everywhere eliciting. Every friend of truth, every lover of his country, every one to whom the weal of human kind is dear, might with reason be expected to stir himself up, with a view to prevent, if possible, the expenditure of all this power in a merely temporary and occasional defence of the nation against a threatened advance of sacerdotal domination. The question mooted by this Factory bill of Sir James Graham's—a question which, sooner or later, will appeal for decision, not to sects, but to the whole empire—is, whether the population of Great Britain, hemmed in on all sides by a religious establishment, shall become the material in the hands of a dogmatic, bigoted, and grasping priesthood, to be fashioned into a tool wherewith for aristocracy to work out, at pleasure, its own selfish and ambitious designs. It is not religious liberty alone which is at stake. The triumph of the state church would be equally destructive of all civil freedom. Popular institutions, as all experience has proved, cannot long co-exist with a religious establishment. Whilst the union between the church and the state continues to be maintained, the land will be dotted in every quarter with garrisons hostile to every species of national progress.

On these grounds, then, we make our solemn appeal to the country. Are we to be overrun by a pestilent political pretence, which usurps the name, and defames the character, and blasts the usefulness, and obstructs the progress of real Christianity? Are we, as a people, to sink back into the darkness and dotage of the middle ages? Are all the great and, until lately, growing interests of this empire to be set up as pins for priests and their patrons of the aristocracy to play with? And are the power, the just awaking energy, the determination, the zeal which are now marshaling in opposition to this bill a formidable host, to be allowed, at the termination of the first engagement, to be satisfied with immediate success, or tamely to acquiesce in the almost certain mortification of defeat? These hosts which, under various colours, are mustering in hot haste, and combining their forces against the proposed educational measure of the government—are they to be disbanded upon the decision of the first skirmish, when they might be converted into a phalanx of "Ironsides" to wage a warfare with political ecclesiasticism, until not a vestige of it remains to plague the people's

peace? O! forbid it, honour, consistency, patriotism, Christianity! Let those who now lead the opposition to this bill enlarge the sphere of their operations! Let them give the word to the ranks that follow them! "Down with a state-church," must be the motto inscribed upon their banners. Ere the fate of this bill has been decided, four or five hundred ministers of religion will come forth from the less-worldly Scotch establishment, bringing with them a vast accession to our present force. All events beckon us forward to a manly occupation of this high ground. Woe be to the craven who timidly counsels a compromise! The cause is a holy one. Let us go forth as men to befriend it!

THE RECENT VICTORY IN INDIA.

WANT of space prevented us last week commenting, at so great a length as the importance of the case demanded, on the intelligence brought over by the last Indian mail. We now briefly recur to the subject; for so flagrant a violation of the principles of Christianity and justice as was perpetrated in the late war with the Ameers of Scinde ought to be held up to the reprobation of every friend of humanity. The facts of the case, as given by the Bombay correspondent of the *Morning Herald*—an authority whose partiality for the present government precludes the idea of exaggeration, are briefly these:—

It appears that Lord Ellenborough—or, in other words, the British government, by whose directions the Governor-general is guided—had for some time been desirous of securing the free navigation of the Indus, with a view to the restoration of its ancient commercial importance. One obstacle, however, prevented the full accomplishment of this object. The Ameers of Scinde possessed a large territory on the banks of the Indus, as well as a part of the river itself; and while this was the case there was little chance of carrying his design into effect. How was the difficulty overcome? Lord Ellenborough had a large army collected at Ferozepore; and with this means of enforcing his demands, he required of the Ameers the surrender of a large portion of their territory, seven hundred miles in length, known by the name of Lower Scinde, and the abandonment of their hunting grounds, which were, in their estimation, of still greater value. Entreaties and remonstrances were in vain; and rather than bring down upon them the British army they deemed it prudent to submit. A treaty was signed to that effect, and the territory given up. The injustice of Lord Ellenborough did not, however, stop here. Into the treaty was introduced an article requiring that the Ameers should not correspond with any foreign power, under a heavy penalty, without leave of the supreme government. This provision the Ameers were shortly after accused of having violated, though in what respect does not appear. Sir C. Napier was forthwith despatched, with a force of 2,500 men, to levy a fine for the infraction of the treaty, and Major Outram, the political agent in that country, was instructed to demand a guarantee for its punctual payment. The Ameers intreated that the troops might stop, and negotiations be commenced. Major Outram replied, "First disarm and disperse, and then Sir C. Napier will see what can be done." They then required a pledge that as soon as they had dispersed the advancing army should halt. This Major Outram professed himself unable to give, declaring that he had no control over the general. The Ameers, finding all their efforts at an accommodation, save that of entire submission, ineffectual, resolved to embrace the only other alternative by an appeal to arms. They accordingly prepared for action. The British forces advanced; a battle was fought, the result of which was the entire defeat of the Ameers. Their army surrendered, and Sir Charles Napier took possession of Hyderabad, their capital city.

Comment upon this event is needless. It stands out in view in all its hideous atrocity. Unhappily it forms no isolated instance of the wrongs which India has suffered at our hands. It is only the last practical application, of that line of policy, which we have ever pursued with respect to that country, and indeed with all our colonial dependencies. Lord Ellenborough is not alone to blame for the commission of the gross outrage on justice and common decency. He is only the representative of the government of this country, and they are but pursuing a course of conduct in keeping with those principles upon which the British empire has hitherto been governed. If people will have aristocratic government they must expect, in the common course of things, that government will be made subservient to the interests of aristocracy. The principles of justice cannot be made the basis of legislation, on the part of men, whose authority was obtained and is retained by injustice. The history of this country, since the revolution to the present day, affords incontestible evidence in proof of this assertion.

In conclusion, we would submit a few questions to the candid consideration of that religious portion of the public, who are still wedded to the present system of aristocratic legislation. Would a government, shaped in accordance with the wishes of the whole people and subject to their control, be

likely to follow out a course of policy, of which this gross attack on the liberties of an independent people is but a single and by no means the worst specimen? If not, do not religious men evince a dereliction of principle in supporting a system productive of such accumulated evils? Can we rationally expect that the British government should interfere to protect the missionaries of Tahiti from French aggression, when a precisely similar line of policy is being pursued by them in another quarter of the globe? Will the interests of religion ever be safe under the protection of men who scruple not to violate its most solemn requirements? Is it possible to believe that a government acting upon these principles can be sincerely desirous of securing for the rising generation the advantages of a moral and religious education?

IMPROVEMENTS IN PHOTOGRAPHIC PORTRAITURE.—Had we no other reason for hoping that some good and practical result will flow from that latest invention, which exists as yet only in diagram—the aerial steam carriage, the astonishing improvements that have been effected in photographic portraiture, by the indefatigable exertions of Mr Beard, would be calculated to furnish one. Formerly the portrait was correct, but almost invisible, and of so leaden an aspect, that but few persons could desire to see their image clothed in so repulsive a form. By the new process the likeness is most distinct, and the gradations of light and shade exquisitely delicate. The recent improvements by which this desirable object has been attained, are, first, a new mode of colouring by which the finest flesh tints are communicated; secondly, a method of regulating the action of light upon the metallic plate, which ensures the best effects of light and shade, without the risk to which the artist was formerly exposed, of having the portraits overdone; thirdly, a new combination of chemicals, by means of which the sensitiveness of the plate's surface is augmented in a tenfold degree, with equal certainty as to the result. The operation is now almost instantaneous, at once obviating the danger of a confused transcript through accidental movements in the sitter, and insuring a resemblance free from every symptom of constraint in attitude or expression. We have taken the opportunity of comparing portraits taken upwards of a twelvemonth ago with others but recently executed, and the wonderful improvement in expression, distinctness, and cheerfulness of aspect, of the latter over the former, speak more convincingly to our mind than the most laboured description. To those, therefore, who desire real, speaking, and faithful portraits of themselves or their friends, we strongly recommend a visit to Mr Beard's rooms, which are situated in King William street, Parliament street, and at the Polytechnic institution.

The Duke of Sussex has been seriously ill at Kensington palace for the last ten days. The bulletin furnished on Monday by Dr Holland was to the following effect:—"His Royal Highness has passed a good night, and his progress continues to be perfectly satisfactory."

The Archbishop of Canterbury, the Bishop of London, Sir Robert Peel, the Lord Chancellor, Earl of Jersey, Earl of Delaware, Lord Wharncliffe, and the other great officers of state, have not been able to leave town for the recess, owing to the daily expectation of the Queen's accouchement. Every preparation has been made at the Home office for the immediate transmission of the intelligence of that event, so interesting to the nation at large, to the different authorities, both in the metropolis and in the provinces; and at the Foreign office similar preparations are completed for the forwarding of dispatches to the diplomatic representatives of her Majesty at the various European courts.—*Chronicle*.

PEACE CONVENTION.—In a former number we announced that a convention of the friends of universal peace was to be held in June. We now subjoin a few further particulars. "The sittings of the convention will commence on Thursday the 22nd of June next; and it is expected that they will not continue more than three days. They will be held in the same place with those of the anti-slavery convention, which they will immediately follow; most likely in Freemasons' hall. Members of the convention are to consist, 1st, of the officers and committee of the London Peace society; 2nd, all persons nominated by peace societies and associations, at home or abroad, whether auxiliary or otherwise to the London society; 3rd, all persons nominated by religious bodies or societies, and philanthropic, literary, or scientific institutions; 4th, all persons appointed at public meetings of towns or districts, specially convened for the purpose; 5th, all persons specially nominated by vote of the London committee. The principle on which the convention shall be constituted to be, "That war is inconsistent with the spirit of Christianity, and the true interests of mankind." The object at which it shall aim, as defined by the conference, May 14th, 1842, is "To deliberate upon the best means, under the divine blessing, of showing the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace."

The *Worcestershire Chronicle* notices the resignation by Dr Merewether, Dean of Hereford, of the presidency of the Mechanics' Institution, because one of the honorary secretaries was a member of the Anti-corn-law League.

Mr J. Pease, of Darlington, an eminent preacher in the society of Friends (and a brother to Joseph Pease, Esq., late M.P. for South Durham), is about to visit North America on a religious mission.

THE STRIKE.

ITS HISTORY, CAUSES, AND CONSEQUENCES.

(From a Manchester Correspondent.)

We do not hold ourselves responsible for the opinions contained in these papers.]

XVIII.

The week beginning August 15th continued—Blackburn, Darwen, Bolton, Wigan, Chorley, &c.—The movement in Scotland and elsewhere—Extent of the Strike—The Staffordshire outrages and their consequences.

THE turn-outs at Haslingden, Bacup, and Accrington, each contributed a large quota towards an expedition to Blackburn; a town which had shewn little regard for the movement. The expedition set forth early on Monday morning, and appeared in Blackburn before dinner. Like all similar bodies, it had increased in magnitude as it went along, and presented a formidable appearance as it halted before the first mill it came to. The police and soldiers were prepared for the visitants; at one or two places the crowd was repulsed, and several prisoners fell into the hands of the constables. Nevertheless, considerable progress had been made in effecting a general stoppage when the military, who were attacked with stones, fired upon the people, and dangerously wounded several persons, some of whom were entirely unconnected with the disturbance. The firing had the effect of putting the mob to flight. The town was soon deserted by its invaders, and peace for the moment restored. The following day, however, a new visitation was made. Mills were stopped, and work partially suspended; but the mob, having been thrown by chance together, was charged at full gallop by the horse soldiers and completely routed, with the loss of many prisoners. Though the forced turn-out was thus put down, labour was nevertheless for a time suspended. The hands in many places did not come to their work, and on Thursday morning there were only two mills working in the town.

Part of the mob, driven away from Blackburn, went to Darwen, stopped all the mills, drew the plugs out of the boilers, and, in some instances, let off the reservoirs.

At an early hour on Monday morning a meeting of operative cotton spinners, in Bolton, was held at the Crown inn. Resolutions, denouncing reductions of wages—attributing evils to machinery—and suggesting a ten hours bill and the "colonisation" of the crown lands, secured by the enactment of the charter, as the most efficient remedies for the widespread distress—were, after some discussion, passed. On the conclusion of this meeting, a general meeting of the operatives of Bolton was held in the open air. The chairman, a small draper, made a rather long speech. The people got impatient, and cried out, "Come, let's not bother and talk; whear must we goo to?" "Wigan, Wigan!" was immediately answered, and accordingly to Wigan the crowd went. Their visit was attended with the usual result; all the mills and collieries in Wigan, and for some miles round, were stopped, without opposition or murmur, and then the invaders quietly marched home again. On Tuesday morning a large mob of Wigan turn-outs went to Chorley, turned out the hands, and marched to the villages in the neighbourhood. Some of the Bolton people also found their way during the day to Chorley. A good portion of the men from a distance bivouacked in the fields during the night, and on Wednesday morning a large host set off for Preston, where the hands had partially resumed work. But the authorities had heard of the intended visit, and had prepared to give the visitants "a warm reception." Arrived within a mile of the town, the advancing body beheld a small band of police and special constables drawn up to prevent its further progress. To rush towards the opposing force and drive it to the winds, was the resolution of a moment; but, just as quickly as the turn-outs ran forward, their opponents ran back; all at once it was discovered that an ambush had been laid, and the attacking crowd soon made good use of its legs in escaping from the bayonets which suddenly bristled under its very nose. Prisoners were taken; the mob, routed, broken, and dispirited, retired; and Preston was free from future invasion.

At Ashton, Staleybridge, and Hyde, the cradles of the movement, the split between the "charter men" and "wage men" became the grand topic of attention.

At a meeting at Ashton, on Monday, Aitken, one of the delegates sent to Preston, said "that it (the meeting) was not competent to decide upon the future object of the struggle. He had been in several towns, and he found in some places the wage question, and in others the charter, had the greatest hold upon the people's minds. The future course must be decided upon, not by one town, but by the voice of all those on strike. The men of Ashton had done their duty in inducing other towns to come out, and now, whatever the decision of the general meeting of delegates, that decision must be abided by by all. His own opinion was, that every minor question should be left in abeyance, and the charter should be made the grand object of the struggle." The Ashton "Shopkeepers' and Tradesmen's association," fearing that the strike would turn into an effort to obtain the charter, issued an address to the operatives, in which they declared that they were ready to aid in alleviating the distress consequent upon the continuance of a turn-out for "a fair day's wages for a fair day's work;" but they would not sanction in any way any attempt to turn the strike to political purposes; and they strongly advised the turn-outs to disconnect their general efforts from political or other party movements.

In Stockport the usual morning and evening meetings took place. On Monday the dispute between the chartists and the wage men exhibited itself fully. At one of the meetings it was resolved not to intro-

duce politics or religion in the discussions; and at another the charter was, notwithstanding, the subject of the debate. The wage men were the more numerous. Pilling, from Ashton, addressed one of the meetings on Monday. He made an energetic, but violent, speech. He said "he had originated the movement, and the day on which he did it was the happiest of his life. He had been instrumental in making the people ladies and gentlemen." He used oaths rather freely, and threatened the inhabitants of Stockport with the vengeance of the men of Ashton in case, like cowards, they went to work before their grievances were redressed.

The Macclesfield people made an irruption into Congleton on Saturday, and repeated their visit on Monday, when the people of the latter place marched on to Leek, and soon effected a sort of juncture with the Staffordshire strike.

In the more extreme north the movement began to show itself. On Monday an open-air meeting took place in Carlisle, and James Arthur was elected to attend the chartist conference in Manchester. During the week the excitement got very high, and some of the hands turned out. Even Newcastle-upon-Tyne was agitated by the general commotion.

In Birmingham meetings were being held in the open air, almost in spite of the prohibitions of the authorities. Bilston was the centre of a vivid excitement. Sheffield seemed preparing to join the disturbed towns. Nottingham and Leicester were in part out. Derby and a crowd of other places were more or less in motion.

In London the police were called into requisition to prevent and break up meetings called together to sympathise in the sufferings and exertions of the men on strike; and, by the unwarrantable interference of these "dogs in office," popular, or rather populace, feeling was roused and exasperated.

Rumours of intended movements in Wales were floating about—reminding every one of Newport, and its well-remembered effort; and the whole mining population began to be looked upon as "dangerous."

In Scotland, the strike among the miners and colliers continued to spread. At many of the meetings, resolutions insisting upon the charter were passed. At Glasgow, Greenock, Dunfermline, Dundee, Aberdeen, and many other places, the ferment was beginning ominously to appear; at many large public meetings a general cessation from labour was recommended. The strike had attained its full; and, therefore, soon began to recede.

Let us for a moment look around upon the extent of the movement, both as regards the number of persons out, and the number of places and districts affected.

The number of English and Scotch counties in which the strike more or less prevailed, was 17. The number of towns more or less affected, 63—and of villages and townships upwards of 220. But of this great number, 9 counties, 21 towns, and about 50 villages and townships, were but slightly moved—4 counties, and about 20 towns, villages, and townships, were more seriously influenced—while in 4 counties, viz., Staffordshire, Cheshire, Lancashire, and the West Riding of Yorkshire, with 42 large towns, and upwards of 160 villages and townships, manufacturing and mining industry, with all the handicraft trades, was almost totally suspended. The total population of the 4 counties named is upwards of 4,000,000, but it must not be supposed that all the workers out of this number had suspended labour. Taking all the places where turn-outs existed, and reckoning a fair average for those remaining at their work—including merely the men on strike, and those dependent for support upon them—we shall nevertheless find that close upon 4,000,000 persons in England and Scotland were directly affected by the strike—or in other words, that about half a million heads of families were ardently engaged in this remarkable struggle.

The Staffordshire strike must now occupy our attention. It has been frequently alluded to during previous portions of the narrative, and its increasingly alarming aspect has been from time to time spoken of. At the point where we take up its history, all the colliers, miners, iron workers, and potters, were standing idle; the two latter owing partly to the want of coals, and partly in consequence of visits from the turn-out colliers. Bands of men were dispersed over the country, soliciting alms from the terrified and suffering shopkeepers, and respectable householders, who dared not refuse the importunate petitioners. The ignorance and roughness of the colliers made them peculiarly objects of alarm with all who expected the turn-out to end in collisions between the people and the authorities.

Chartist lecturers had been perseveringly busy, endeavouring to induce the people to make a stand for the charter. Some liked the advice, and some did not. At all events it prolonged the disputes, and divided, as in other places, the turn-outs into two parties. Cooper of Leicester arrived in the district on Sunday, August 15th, and lectured, or as he called it preached, to the people. On Monday morning a large meeting was held at the Crown bank, Hanley, and, after Cooper had spoken, a resolution to stand out until the charter was obtained was unanimously adopted. What followed will be best described by giving the following report from the *Northern Star*:

"Monday, Eight o'clock.

"The work of destruction has commenced. At the close of a meeting, of which I gave you an imperfect sketch this morning, a body of colliers and others marched to the Hanley and Shelton station house, demanded the keys of the police, opened the lock-up, cleared it of all its arms and irons, and released a boy who happened to be confined for some minor offence. They then marched to the house and office of Mr Gibbs of Shelton, the contractor for, and collector of, the poor rates in this neighbourhood. Here they smashed every square of glass in the house, destroyed the furniture, and literally covered the streets with the fragments of the torn books and papers of the office, severely maltreating and personally injuring several of the police who

were on the spot at the time. From here they proceeded to Stoke; on their way to which place they met the stipendiary magistrate, Mr Rose, who was on his way to Hanley for the purpose of presiding over the court which should have been held there to-day, but which, for the present, is suspended in consequence of the riots. He was in his carriage or gig, the horse of which the rioters immediately turned, and Mr Rose was glad to retreat as fast as he could, without receiving personal injury. They then came to the office of the court of Requests, on which they made an attack. This place was gutted, and all destroyed that could be. Having arrived at Stoke, they proceeded direct to the station-house there, beat in the door, seized all the arms and irons as they did at Hanley, and having seized and severely beaten the policeman Stonier, and leaving him in irons at the station-house, they proceeded to Fenton. There they also made an attack on the police station, and having cleared it of all it contained, marched direct to Squire Allen's. The rioters, I believe, have completely gutted this gentleman's house, and are now on their way to Mr Rose's, the stipendiary magistrate. A body of soldiers from Newcastle-under-Lyne are just gone to Longton or Lane, and should they meet with the rioters there will be bloody work.

"Five o'clock, p.m.

"I have just returned from making the necessary inquiries. Mr Rose's mansion is entirely gutted—not a halfpenny-worth of property is said to be left in it. Windows are smashed, furniture destroyed, money, plate, and other valuables are carried off; and now the rioters are said to have gone to the Stoke poor-house. All trade is suspended—the shops are closed—and no man dare follow his work from fear of the rioters. What will this lead to? Where will it end? Who may be the sufferers to-night no one can tell. All is confusion and terror. When the soldiers appear the rioters are fled, and thus are the former chasing the latter without the least effect."—*Northern Star* of August 27; p. 6, col. 1.

From Mr Rose's house, it seems, the mob went to Mr Allen's, at great Fenton, destroyed the furniture, drank the wine, and broke the windows and doors. From thence, infuriated from the effects of intoxication, they proceeded to the Rev. Dr Bayley's house, which they burnt. During the night the houses of the Rev. Mr Atkins, of Mr Perkins, and of Mr Vale, were set fire to—the house of Lord Granville's agent, Mr Forrester, was gutted, and the offices set fire to—Mr Parker's house was gutted, and Mr Griffith's was much injured. The mobs, drunken and reckless, roamed over the district, doing as they liked. Some of the outrages were committed by very small bodies of men, amid the apathetic cognisance of multitudes of spectators.

At 6 o'clock on Tuesday morning, a chartist meeting was held in Hanley; and from this meeting a large body marched to Burslem. There they threw stones at the soldiers, broke some windows, and then marched on to join a body of men from Leek and Congleton, which was paying a visit to the Potteries. The two bodies marched together back upon Burslem. The dragoons drew up across the road to prevent the ingress of the rioters, who threw stones and missiles, and advanced boldly towards the soldiers. A volley was fired—the mob fled in all directions—two men were shot dead, and several were wounded. This checked the outrages. Troops were soon passed into the districts—the towns were garrisoned, and a semi-military code put in practice, to prevent further disturbances, and secure the apprehension of those engaged in the fearful riots.

One thing readily suggests itself to the mind in connexion with these daring infractions of the law—that the active support of the great majority was not given to the law, although the great mass had nothing whatever to do with the burnings, and sackings, and brutalities, which took place. Law, for the moment, seemed to be what the police and soldiers could prevent. Had the fact that the great mass, from habitual exclusion from all participation in making or administering the laws, too much regard all legal matters as affairs appertaining solely to their betters, anything to do with this absence of active support to the executive, at a time when mere force of opinion was inefficient?

Thanks to rigid measures, and to the natural feeling of horror at the excesses committed—a feeling springing up in the breasts of almost all—peace was restored to the district; and many of the poor, deluded victims of evil councils and evil thoughts were discovered, apprehended, and sent to prison. Some hundreds of persons were committed for rioting, and on charges connected with it; but the master-fiend who had whispered the advice which prompted to the outrages—who, by word, device, or gesture, had hinted the advisability of this commencement of the use of force—was not, perhaps never can be, discovered. Whoever he may have been, or however he may have put thoughts into ignorant men's heads which would drive them to their ruin, matters now little, for he will assuredly have his reward.

The Staffordshire outrages destroyed the moral effects of the strike. Heretofore, the struggle had been comparatively peaceful. There had been nothing to lay hold of. The popular effort could not be at once crushed because it could not be reached. Men could be sent to prison for breaking the law, but not for declining to work. Bodies of men could be routed, but they could not be meddled with when merely walking through the streets in idleness. A sort of respect for men who could be "at large" in tens of thousands without committing serious crime, was growing up in distant places; and sorrow for the sufferings of the poor workmen might have ripened into sympathy for their struggle. But, as soon as the fires of Hanley and Stoke cast their reflections upon the sky, and glared forth a declaration of war

• The following extract from Mr Cooper's letter to the Leicester chartists, giving an account of his tour, will illustrate the above—the letter is to be found in the *Star* of August 2:—

"I remained in Hanley during the day—saw the shops closed and all the town become as lifeless as on a Sunday forenoon—heard of the multitude doing great things in the town, and also at Stoke, Fenton, and Lane End; but saw none of them. The soldiers, nearly dropping with fatigue, I saw pass through the town in the afternoon, pursuing something which it seemed they could not catch; but nothing alarming ever came before my own eyes.

"I met the people again at six at night. The square was crowded. I should say there were 20,000 people there: several of the gentry, &c., in conversational knots, being on the verge of the crowd. I protested against the insobriety I saw in the persons of a few—proclaimed the illegality of destroying property, &c.; but exhorted the people to hold by their rightful resolves, and to hold by them, too, until they had their rights."

against peace, property, and law—all the lovers of peace—all the possessors of property—all who paid obedience to the law—were up in arms against a movement which threatened so many dangers. The operatives of the north could no longer point to the peacefulness of the movement. A meeting unanimously agreed to stand out until the charter was obtained, and within 12 hours the small remnants of social order in the district were destroyed. The decisions of the Manchester delegate meeting were rendered mere empty declarations, by these suicidal acts. The movement could now be fairly coped with by the law; popular violence could be met by legal force—and, instead of coercion exciting deeper determination to resist, it was looked upon as an inevitable consequence of an erroneous course. Popular sympathies with the struggle daily waned, and they did so because in England—thank God—the great mass of the people believe that no end, however noble, can sanctify unworthy means—that, however much they may be sinned against, they ought not to sin in order to right themselves.

METROPOLITAN.

THE ANTI-CORN-LAW LEAGUE.—The fifth weekly meeting of the League took place on Wednesday evening at Drury lane. As this was known to be the last meeting before the holidays, greater crowds than on former occasions were gathered around the doors. George Wilson, Esq., as usual, occupied the chair, and briefly opened the proceedings by referring to the meeting of monopolists in Buckinghamshire—called a county meeting—but at which no member of the county was present, and which the Duke of Buckingham declined to have any thing to do with; and contrasting it with a large meeting held at Taunton, which was attended by upwards of 800 farmers out of 1,000 persons present, and where resolutions were passed condemnatory of the corn laws. Mr Wilson concluded by saying that it was the intention of the League to hold similar meetings in every county in the kingdom on each succeeding Saturday, and Mr Cobden had pledged himself to attend every one of them. Dr Bowring, M.P., made a vigorous and interesting speech, and was followed by the Rev. John Burnet of Camberwell. Mr Lawrence Heyworth, of Liverpool, after a few prefatory observations, moved the adoption of an address to the people of Great Britain. In the conclusion of the address, it was stated, that on the 9th of next month Mr Villiers was to renew his motion in the house of Commons for the complete abolition of the corn laws—and its reception would show what degree of respect that House was disposed to attach to the reiterated demands of the people. It further called upon the people to petition, universally, for the repeal of the corn laws, and recommended those who possessed the elective franchise to watch the conduct of their representatives on this question, and to seek from them that remedy for the present, and that preventive of future evils, which freedom of trade alone could bestow. T. M. Gibson, Esq., M.P., seconded the adoption of the address, which was agreed to. The Chairman stated that during the last three months 7,000,000 of tracts had been distributed. He must now for a short time bid them farewell; but he and his friends around him hoped, on the 26th of the present month, to present themselves again on the boards of that theatre. It had been arranged that meetings should, during Easter week, be held throughout the whole country for originating requisitions to members of parliament to be in their places in the house of Commons on the 9th of May.

BANQUET AT THE MANSION HOUSE.—The Lord Mayor, having feasted the present ministry the week before last, on Wednesday last feasted the principal members of the *soi-disant* opposition, viz., Lord John Russell, the Marquis of Lansdowne, Lord Palmerston, &c., &c. The Egyptian hall was the scene of festivity, and, as usual on such occasions, was splendidly lighted up and decorated. The display of plate was gorgeous in the extreme. The company numbered about 150. Among the toasts drunk on the occasion were, the House of Peers, to which Lord Lansdowne responded; the health of Lord J. Russell; the health of Lord Palmerston and the House of Commons; Lord Campbell and the bar; &c., &c. The speeches are utterly destitute of interest, being merely ceremonial and complimentary.

CUSTOMHOUSE FRAUDS.—On Tuesday last an inquisition, which ended in the return of a verdict against the defendants for the full amount of duties (£5,238) claimed by the crown, was held before two commissioners at the sheriff's court, for the purpose of ascertaining the amount of money owing from Edward Vidil and Charles Hurel to the Majesty for customs duties on gloves imported by them from abroad. It appears that in this instance, which is but one out of many, a conspiracy has for some time existed between the defendants and a customhouse officer, named Tye, to defraud the revenue. How successful this has been will be best gathered from the evidence of Mr Bullock, a gentleman in the office of the solicitor of the customs, who deposed that, of three cases of goods brought by the Harlequin in 1840, one which held 704 dozen pairs of gloves, and should have paid £176 duty, only paid £41 7s. 6d.; and another, which held 924 dozen pairs, and which ought to have paid £231 duty, in reality only paid £70 12s. 5d. Again, that upon several cases of goods which were received by the Belfast and William Jolliffe vessels, the duty payable was £495, the duty paid £130 7s. 2d., thus cheating the crown out of £364 13s. 10d. On the 11th of January, 1841, the defendants cleared from the Belfast goods, on which the duty payable was £185, but on which they did not pay more than £43 4s. 4d. It is said that the trade of the defendants was so immense that even with one house alone their sales had been

£14,000 a year. The trial lasted two days, and excited great interest.

EXTRAORDINARY ATTEMPT TO BRIBE LORD MONTAGUE.—Much surprise was created in the court of Requests, London, on Tuesday, by the presence of Lord Montague, accompanied by several friends and gentlemen connected with the Treasury and other government offices, to meet a summons for £5, by a man named Sharman, formerly a constable in the city police. Sharman, it appears, being anxious to obtain a situation as a letter carrier, or a custom house officer, wrote a letter to Montague, soliciting his influence in the matter, and inclosing (as a bribe) a £5 bank note. This letter was given to his lordship one day in May, 1840, as he was entering the house of Peers, by Sharman, who immediately disappeared; but subsequently an interview took place at his lordship's request. The result was, the letter and its enclosure was handed over to the lords of the Treasury, and they not choosing to indict Sharman, paid the note into the bank of England to the credit of the Exchequer, as "conscience money." The plaintiff, finding he was unable either to obtain his money or a situation, took out the present summons. The commissioners intimated that they were satisfied that the plaintiff had no claim on his lordship, and dismissed the case.

ANOTHER MONOMANIAC.—On Thursday morning a woman was discovered crouched up under a tree in a wood at Walton-upon-Thames, unable to speak a word of English. Taken before the local magistrates, she proved to be a native of France. She says that she is the wife of a mechanic; and she gives two reasons for coming to England—to see two brothers whom she imagines to hold responsible situations in Buckingham palace, and to claim the throne of England, which is hers by right. She also calls herself Queen Isabella the second of Spain. On Friday evening she was brought to Buckingham palace to see if her story had any shadow of foundation; which, of course, it had not. She was examined at Bow street on Saturday morning, and said she had come to London because she had suffered a great deal of misery—because she was Jesus Christ and the glory of the world. It was arranged that she should be sent back to Walton to be taken care of as a vagrant.

WORKHOUSE REGULATIONS.—John Jones, a Creole and a pauper in St Pancras workhouse, was brought up on remand at Worship street police court, charged with assaulting and threatening the life of Giffen, the beadle of the workhouse. The following is the truly melancholy account:—

"Giffen, the beadle, deposed that when he got into the workhouse with the prisoner, the latter drew from his pocket a large clasp knife, and opening it brandished it close to witness, exclaiming with an oath, 'I'll draw this knife across the throat, or stick it into the heart, of any one that attempts to approach me. I must see my wife.' Witness was alarmed by his threats, and gave the prisoner into the custody of a policeman. Prisoner (greatly excited): Since myself and my family have been in that workhouse, four of my children have died, one of them the day before yesterday, and my wife is dying in the hospital. I petitioned the board to see her, and I was refused. I did make use of the language stated, but my child is now lying dead.—Sparkes admitted the fact; but said the prisoner had obtained permission to see the corpse interred, and leave would have been given to him to see his wife, but the Board was afraid of the contagion being carried back by him into the workhouse. Besides, the rules of the fever hospital were against such visits. The Board wished to have him punished for his violence.—The Clerk: But really some allowance should be made for the naturally excited feelings of a man in the situation of the prisoner.—Sparkes: The man does not seem sober.—Prisoner: Oh, Mr Sparkes, it is a shame for you: you know very well that even if I had been inclined to drink, I had no means of obtaining it."

Mr Combe then remanded the prisoner. On his being brought up again, Mr Sparkes again applied to have him punished, but Mr Combe said that, under all the circumstances, he thought it would be quite enough to bind the prisoner in his own recognizances of £20 to keep the peace. This having been done, the poor man walked silently away from the bar with the parish officers.

STRIKE OF THE COALWHIPPERS ON THE RIVER THAMES.—On Tuesday last a general strike of the coalwhippers on the Thames took place. This proceeding appears to have been in agitation for some time past. The men, it appears, formerly worked in gangs, eight in number, at the rate of 8d. per ton for unloading the colliers in the Pool. These men unfortunately fell into the hands of certain publicans along shore, with whom they were obliged to deal for the purpose of obtaining work, subsequently employed agents by which means their wages were reduced to 5d. per ton. As the fine weather has set in, the trade has declined, and the impossibility of obtaining a higher rate of payment led to several meetings, which ended in adopting the determination to cease from labour. Accordingly, Tuesday morning was fixed on, and at an early hour several hundreds assembled in Vinegar Lane fields, Shadwell, where the course adopted was loudly applauded. A meeting was also held the same evening in the open air, in Gravel lane. Everything passed off quite peaceably.

METROPOLITAN IMPROVEMENTS.—Several houses in Belton street, Long acre, and in Broad street, St Giles's, are being removed for the purpose of making the new line of street leading from Bow street, Covent garden; so that in a short time the communication by this thoroughfare from Waterloo bridge, which has long been in contemplation, will be open to the new street that will connect Holborn and Oxford street.

THE THAMES TUNNEL.—On Good Friday, an immense concourse of well-dressed persons visited the tunnel. About 11 o'clock, the numbers increased so rapidly, and the rush was so great, that it was impossible for the officers belonging to the company to check the progress of the crowd, many of whom passed without paying. A complete riot ensued, when it was deemed advisable to send to the Mill

Pond station house for the assistance of the police. Inspector Hornsby was immediately in attendance, and with the assistance of a few constables shortly restored proper order. It was calculated that no less than 10,000 persons had passed through up to half-past 12.

EASTER HOLIDAYS.—The number of visitors to the British Museum, on Monday, was 18,432; the number last year, on Easter Monday, was 14,320. It may be interesting to state that the number of visitors on last boxing-day was 28,225, whilst last Whit-Monday they were 16,329. Notwithstanding the large concourse of persons assembled, not a single case of robbery or misconduct occurred, nor was any one refused admission on the ground of intoxication. 16,300 persons visited the National Gallery, and about 28,000 the Thames Tunnel.

TREASURE FINDING.—An odd case of treasure-finding has been brought forward at Clerkenwell police office. Benjamin Thomas and five other labourers were engaged in grubbing up the roots of some trees in Tufnell park, Holloway, on Wednesday week; when they found buried in the earth two jars full of sovereigns, supposed to have amounted to £400. They divided the money between them: but it was claimed by Mr Henry Tufnell, as lord of the manor; and all of them consented to give up what they had, except Thomas, who said that his share was £51, but he had spent or lost it. The sum recovered, however, only amounted to £231 17s. Thomas was brought up at Clerkenwell on Saturday, and remanded till Thursday. In the interval a new claimant appeared in the person of Mr Joseph Frost, of the firm of J. and J. Frost, brass founders, in Clerkenwell. Some time in August, in a temporary fit of mental delusion, he carried the money out at night and buried it. Mr Tufnell waived his claim in favour of Mr Frost. Thomas was committed for trial, on the charge of feloniously appropriating the money to his own use.

SINGULAR AND FATAL CASUALTY.—Mr Baker, on Saturday last, held an inquest at the Prince of Orange, Philip street, St George's in the East, on the body of W. Rogerson, aged three years. It appeared by the evidence of several witnesses, that on Friday afternoon last two little lads, one of whom was named Coates, broke into a cooper's yard, in Sarah place, in which were several empty sugar hogsheads. Their mischievous design was to upset some of these casks, which were placed end-wise one on the top of the other, in order to see them roll about the yard. They approached three hogsheads, piled in the way described, and, inserting between the top of the lowest and bottom of the second lowest of them a piece of plank as a lever, they leant upon it and caused the two upper casks to topple down. They then ran away, unaware that loss of life would be the result of their frolic. Unhappily, deceased was playing on the other side of the hogsheads, and one of them fell upon him in such a way that its edge rested on his neck, covering his body beneath it and leaving his head only exposed. The pressure of the cask was so great that the child could not cry out for help, and another child, who saw the fatal position in which he was, went and merely said that he was in a tub, so that no notice was taken of that information. The poor deceased child remained unobserved beneath the hogshead for three hours, and when at length extricated he was of course in a lifeless state. The coroner severely censured the boy Coates and his companion, telling them they had very narrowly escaped being sent to gaol, on a charge of manslaughter. Verdict, "Accidental death."

PROVINCIAL.

EAST SUFFOLK ELECTION.—The following account is abridged from the *Suffolk Chronicle*:—The approaching election for East Suffolk appears to excite but little interest. Mr Adair has addressed the electors at several of the market towns; but, judging from the exhibition at Ipswich on Tuesday last, it is plain that he possesses little or no share of public confidence. No candidate ever before met with so cold and flat a reception. To recover his popularity—and we fear that is now hopeless, as he has too far committed himself to retreat with a semblance of grace or dignity—he must altogether repudiate his notions of a fixed duty, and come out a total repealer, at the same time avowing himself disposed to advocate such measures only as will put down monopoly and protection in every form, and promote a radical reform in the representation of the people. Some years ago, Mr Adair's politics might have passed current, and have gained him the approbation of a large section of the liberal voters, but the opinion is a growing one, that the whole system of legislation must undergo a thorough reformation. As soon as Mr Adair had brought his harangue to a close, Mr Prentice of Manchester, deputed by the Anti-corn-law League, rose to address the assembled multitude from a waggon stationed at the opposite side of the corn market. The address of Mr Prentice was short, but pithy and effective. He demonstrated that the corn laws had been of no benefit whatever to the farmers; on the contrary, that with all other classes of the community they had been alike severe sufferers from their operation. Though there were not, and could not be expected, loud bursts of applause, there was strongly apparent a deep-seated conviction that they were listening to the truth, and nothing but the truth. Neither was there any attempt at refutation of his arguments. The *Chronicle*, after a few words of sound advice to the farmers of East Suffolk, says—"We regret that it has fallen to our lot to oppose a candidate who comes forward upon avowedly liberal principles; but we feel that we have a public duty to perform, paramount to all other considerations." The election was to take place yesterday.

THE LATE DURHAM ELECTION.—The following is Mr Bright's reply to the address of the Sunderland Complete Suffrage association inserted in our last number:—

Plymouth, 4th month, 11th, 1843.

RESPECTED FRIEND—I have this morning received a letter with thy signature on behalf of the Sunderland Complete Suffrage association, expressive of their approval of my conduct and of the principles I advocated at the recent election for the city of Durham.

It must ever be pleasant to receive the approbation of those engaged in working out with honest and conscientious motives the political and commercial redemption of our country. I feel greatly obliged by this manifestation of your kindness. The support of all the true friends of justice is needed by those who are actively engaged in the promotion of the great objects for which we are contending. I stood on the hustings in Durham especially as a leaguer, being fully convinced that the great practical question of the day is the establishment of free trade principles; but I did not forget, nor I trust shall I ever forget, that the great body of the people have no voice in the legislature of this country. Thou wilt oblige me by conveying to your association my grateful acknowledgments for their good opinion and kindness, and I trust no act of mine may endanger my losing your friendship. I am, with much respect, thy sincere friend,

JOHN BRIGHT.

Thomas Thompson, Ward terrace, Bishopwearmouth, Sunderland.

ANTI-CORN-LAW MEETINGS.—Meetings have lately been held at Tavistock, Plymouth, Devonport, Taunton, &c., at which R. Cobden, Esq., M.P., J. Bright, Esq., and R. R. Moore, Esq., have been present, as deputations from the League. In all the places visited they were received with enthusiasm, and listened to by crowded audiences. The meeting at the latter town was, however, the most significant and interesting. The assize hall was crowded, about two thousand persons being present, a large proportion of whom consisted of farmers. Hundreds were unable to obtain admission. The deputation were respectfully, but almost silently received; but at the close of their addresses were greeted with loud cheers, and a resolution was passed, thanking them for their visit. The *Somerset County Gazette* says—

"The great agricultural meeting at Taunton, reported at length in this paper, is unquestionably the greatest triumph yet achieved by the Anti-corn-law League. Intense interest had been excited by the announcement; great efforts had been made by the monopolists to prejudice the farmers against the speakers, and the cause they came to advocate; hints had been given of the propriety of putting them down by clamour. The hope, if ever it was entertained, was entirely disappointed; a great enterprise, boldly undertaken, was brought to the happiest conclusion; every object, and more, aimed at by the promoters of the meeting, was accomplished; and the corn law was tried, and unanimously condemned, by the largest assemblage of agriculturists ever yet collected to listen to the case of the free traders. Mr Cobden and the deputation from the League were received with silent respect, but with no applause when introduced to the meeting. * * * It was curious to note the gradual progress of conviction, as evidenced in the expression of the meeting, changing from silence to murmurs of assent, then to slight tokens of approval, then to loud cheers, ending in an irrepressible burst of enthusiastic applause when the earnest speaker had concluded his address."

THE AYLESBURY MEETING.—As a proof that a great change has taken place in the opinions of the farmers of Buckinghamshire on the subject of free trade, there were near 400 persons, mostly farmers, present at the county meeting at Aylesbury; and we are assured that, though a vote against free trade was carried, yet, on a show of hands, the majority did not consist of more than twenty. This is a change indeed!—*Chronicle.*

INCOME TAX.—A county meeting, called by the High Sheriff of Northumberland, on the requisition of upwards of 600 freeholders and farmers, was held at Morpeth, on Wednesday, when resolutions were passed, and a petition to the Commons adopted, praying for a repeal of the income tax. The high sheriff, T. Anderson, Esq., presided, and the principal speakers were, Mr Samuel Donkin, of Bywell; Mr Daniel Turner of Blagdon; and Mr Thos Lawson of Loughurst Grange. The meeting was attended by a host of the influential gentlemen of the county.

RURAL POLICE.—It is a positive fact, that the rurals in this county have cutlasses! If the Secretary of State, in the rules and regulations for these men, has authorised such an outrage upon the feelings of Englishmen, it is proper that some of the county magistrates, under the third section of the first act, applicable to them, made a representation to the Home office on the subject.—*Notts Review.*

NORTHLEACH PRISON.—Another prisoner has died in Northleach gaol from bad treatment. He was sentenced to twelve months imprisonment for theft. He was in good health when he entered the gaol, but from the dietary and the treatment he received he became ill, but was still compelled to work on the treadmill; he fell from the mill, and was carried to his cell by two men, but afterwards had extra rounds on the wheel given him for complaining that he was dreadfully ill. The jury, after a careful investigation of seven hours' duration, brought in this verdict:—"That the deceased, Richard Jones, died from the ill-treatment he received while in the Northleach house of correction, from hard labour, want of food, and from no other cause." In addition—"That the authorities of Northleach were deserving of censure for their conduct throughout this affair."

REBECCA AGAIN.—Last Friday night "Rebecca and her daughters" again made their appearance at Pwlltrap gate, near St Clears, and for the fourth time leveled it with the ground. The work of demolition was very speedily effected; as usual, all the parties concerned made good their escape, nor have any of them since been detected. Bwlchydonnen gate, near Newcastle Emlyn, has been demolished by "Rebecca and her daughters." The mob consisted of about thirty persons, principally dressed in women's clothes, and having their faces covered with rabbit skins.—*Welchman.*

ENCROACHMENT OF THE SEA.—During the late gales and high tides the sea has made great encroachments at Blackrock, near Brighton. A great quantity of the cliff has fallen down, and the railings by the road side have been removed several feet inward.

The carriage road is now on the edge of the cliff, and the next south-wester may probably carry away the road.

STATE OF TRADE.—From Manchester cheering accounts are received. There had been a good demand all last week, and it was hoped there would be a general advance in prices, as the orders for India and China continued daily to increase. In Leeds and Bradford there had been a slight falling off in the demand, but a pretty fair business was done in most kinds of goods. At Bolton and Middleton an improvement had taken place; but the Huddersfield and Halifax markets were dull, and prices stationary. The reports from Nottingham and Derby are favourable, this being their season. The Leicester trade is no worse; there is an improvement in some branches, especially in gloves.

STATE OF SHEFFIELD.—A correspondent informs us—"If any one place in the West Riding is suffering more than others from the effects of suspended trade, it must be this place. On Wednesday, the 5th inst, 9055 were relieved at the workhouse board, and there are at present upwards of 4,000 uninhabited houses and shops."—*Leeds Mercury.*

NOTTINGHAMSHIRE.—The state of affairs in the neighbourhood of Nottingham may be gathered from the following extract from a letter written by a gentleman in the vicinity of the latter town:—"The auctioneers and bailiffs seem to be doing the most business here. At Carlton, near Nottingham, a few days ago, a sale of farming stock, consisting of horses, cows, carriages, and implements, proved an entire failure, since a few poor stockingers only attended. The auctioneer, however, commenced operations, and having disposed of as many lots, and perhaps rather more words, than he received pence, he left his rostrum, walked into the house, and the sale was over. Would you have expected this within three miles of Nottingham?"

DREADFUL EXPLOSION.—On Thursday one of those mournful accidents occurred which have from time to time been deplored at every gunpowder manufactory. The gunpowder mills at Waltham Abbey stand at some distance out of the town, on the side of a broad running stream, which branches out of the river Lea, is the property of government, and is called "Powder Mill river." Here a series of erections connected with the public service are found. They are built of wood, with slated roofs, and are termed "corning-houses," "press-houses," "washing-houses," and "glazing-mills." Four of these edifices, about 80 feet in length, and 29 or 30 feet in depth, have been destroyed—so completely demolished that nothing like the form of any one of them remains. Each is a black shapeless ruin. Between the corning-house and the pressing and washing-houses, a strong brick buttress, 20 feet high, 15 feet thick, and 30 feet deep, had been built, which it was supposed would have proved an effectual barrier to the progress of fire. The hope, however, has proved vain. On Thursday afternoon, the business being carried on in the usual way, about five minutes after 3 o'clock, from some cause at present unknown, an explosion took place in the more northern corning-house. A few seconds afterwards the press-house and washing-house, separated, as already explained, from the corning-house by the buttress, also blew up. In a minute or two from that time, the next corning-house, distant from the former about 200 yards, shared the same fate, and that in a few seconds was followed by a fourth explosion, and a second press-house and washing-house, separated, as in the other case, from the corning-house, were in an instant destroyed. It would be well if the ruin of the buildings and the destruction of the stores were all; but unfortunately, in the works which first blew up a number of unfortunate persons were employed, not one of whom survives. Seven men were in an instant dismissed from life; five of them were carried over the river to a very considerable distance, and fell lifeless fragments in the marshes. One corpse was recovered from the ruins, and one dead body was found out of the building, but on the same side of the river. It was difficult to recognise the deceased, they were so blackened, shattered, and disfigured. The names of the unfortunate men who have perished are as follows:—Thomas Sadd, Edward Essex, John Newland, John Dudley, James Luck, Samuel Brown, and James Cole. Almost incredible as it may appear, the report of the two explosions was distinctly audible in the metropolis. In Hyde park, about ten minutes past three o'clock, they were heard, and, amidst the prevailing stillness, appeared so loud that several persons imagined them to proceed from the guns fired in celebration of her Majesty's accouchement. On Saturday an inquest was held on the bodies of the men who were killed, and after evidence had been taken the jury returned a verdict of "Accidental death," accompanied by an expression of their unanimous and decided opinion that the manufactory appears to have been conducted by Captain Tulloh, the inspector, with every possible precaution for the safety of the men employed under his superintendence.

THE DAGUERROTYPE.—If we can credit a letter from Nice, of the 27th ult., in the *Presse Paris* paper, this comparatively recent invention has just received the last mark of perfection. "We hasten," says the communication, "to inform our friends in France of the marvelous discovery which has just been made here. Chevalier Iller, whose talents as an artist are well known, has just arrived at the means of producing daguerrotyped pictures of various colours, exactly representing nature. The likeness and the colouring are imparted together, and just as rapidly as in the usual manner. This process has also the advantage of supporting the double test of heat and water."

Literature.

The Life of Sir Astley Cooper, Bart. : Interspersed with Sketches, from his Note Books, of Distinguished Contemporary Characters. By BRANSBY BLAKE COOPER, Esq., F.R.S. In two volumes. Parker.

If there be any modern projector who thinks himself competent to make planks out of sawdust, we recommend him to try his hand on this material. We will not deny that strong compression might produce a volume of some interest; but our wonder is that the varied life of so eminent a man as the late Sir Astley Cooper, should give birth to nothing better than this flimsy and miscellaneous work. Perhaps, however, we ought not to be over nice; certainly the fashionable libraries and book societies of the day have furnished much worse manufacture, and we read on with interest, though with no great thanks to the editor for his judgment as caterer. If, as we suspect, the author's standard of literary excellence is not much higher than the taste of the dissecting rooms, his ambition will be gratified; for assuredly few books of biography relate a larger number of practical jokes, or are more nearly allied to the contents of the Newgate Calendar. However, "things must be as they may;" and though with some wry faces, we swallow our whole potion, cautioning our readers against feeling compelled to do the same.

The work was undertaken, we are told, "in compliance with the expressed wish of Sir A. Cooper, and among his papers were found many proofs that he had long contemplated" it. Whether it were he or his nephew who furnished the family history of the first forty-one pages we know not, but we heartily wish that our biographies would begin with the birth of their subjects, which is ordinarily nearly as soon as the reader desires to form their acquaintance. A large space is unnecessarily occupied in the second and third chapters by an account of Cooper's infancy and boyhood, most of which would have been much better spared us. It appears that from his early years he was characterised by that intrepidity and presence of mind which, though then mischievously exerted, gave promise of some of the strong features of his subsequent character. With the fifth chapter commences the important part of the narrative, and for some time we go pretty steadily on, till the mention of the resurrection men leads us into a digression of a hundred pages, in which, though we read it with much disgusted interest, we are surprised to find a protracted account of all those worthies in detail. The second volume returns to Sir Astley, and the author jogs on again with his narrative at his own indescribable pace, till—"I went to live with my uncle at New street." How much of the work becomes thenceforward auto-biography (of which style we have had specimens before), we will not attempt to calculate. In this tessellated style, "here a bit of black, there a bit of white," to use Burke's simile, the work is carried through; and, though often greatly amused with its contents, we are not sorry when it comes to a close.

We proceed to a few extracts from these volumes, though well aware that, taken thus, the work may appear to greater advantage than we have represented.

One of the best passages is that which gives an account of Sir Astley's division of his time. He describes the local arrangement of Sir A.'s consulting rooms. Mentioning the family dining room, set apart for "those who had undergone some kind of operation," he says—

"It was certainly an object of interest, at times partaking no little of the ludicrous, to me, as an inconsiderate youngster, on going into that room, to see six or eight persons, who had never set eyes upon one another before, contorting their features into expressions of all the kinds of suffering, from the dullest torment to the most acute pain; others moving in anxious restlessness to different parts of the room; while some one, more inquisitive than the rest, would be asking his neighbour, with eager curiosity, what was the nature of the infliction he had undergone, still writhing, perhaps, under the effects of his own."—p. 73.

It appears that Sir Astley's patients did not always answer to the virtue suggested by their appellation, especially the softer sex. This was not, however, wonderful. Charles, the attendant, was not above a bribe, and it did not always occur to the ladies to give him one.

"The manner in which the ladies exhibited their impatience was by frequently opening the drawing room door, peeping over the banisters, or sometimes coming down into the hall and supplicating Charles to get them a speedy audience; requests which he knew well enough how to answer appropriately to the peculiar temperament of each applicant."

"The attempts which Mr Cooper's visitors made to induce his servant Charles to allow them to see him at once, perhaps out of their regular turn, were sometimes extremely ludicrous. 'No suffering was ever equal to theirs,' would be tried. 'Certainly, Mr Cooper would see them directly, if he had the least idea they were here.' 'It is not as if I should keep him a moment,' and fifty other reasons were urged for the propriety of their admission. To all these arguments Charles turned a deaf ear, until that organ was rendered less obdurate, &c."

It is justice to Sir Astley to say that he often protested against this abuse, though more loudly than determinately—

"Sometimes the people in the hall and ante-room were

so importunate that my uncle dreaded the ordeal of explaining the necessity for his departure, as he passed to his carriage. He was in the habit, under such circumstances, of escaping through the back into his stables. * * I have often seen him laugh at the difficulties in which he had left his servant, especially when Charles was not aware of his flight. On these occasions, astonishment and anger were equally stirred up in the servant, by his ushering the next patient into an empty room, when he would exclaim—"I'm hanged if he is not off"—the open door being a sufficient indication that the bird was flown."—pp. 75, 77.

"Occasionally I was required to assist him in some operation, which he performed to an extent in his consulting room in New street, that had never before been known in the home practice of any surgeon. Tumours were removed, fingers amputated, and many other operations performed, which but a few years before, were considered as feats in surgery. Infinite benefit arose to the public and to the profession, by many operations being thus robbed of four-fifths of their horror. When a tumour was shown to him on such an occasion, which he at once saw required removal, if the subject of it were a lady, he would say—"Now, my dear madam, this little swelling may become of importance to your life; at any rate, your suspicion will render it a source of constant unhappiness to you, and, therefore, I am going to remove it;" and as he began this address, he rang the bell, and made signs which, without a word being said, sufficiently indicated to Charles what preparations were necessary. * * * In five minutes, often, a patient was thus relieved from a source of anxiety which had preyed on the mind for months. * * * In some cases, when he saw that a slight use of the knife was unavoidable, he would prepare himself, unobserved by his patient, and under pretence of mere examination of the part, would at once execute the necessary task.—pp. 319, 320.

Sir A. Cooper professionally attended Lord Liverpool, and his royal master, George the IV. None who knows the character of that sovereign will be surprised to read—

"George the Fourth did not like Lord Liverpool as a man, because he felt a fear of him from his firmness, for he would never yield any important point to the King, nor suffer him to interfere in his particular province. The King used to say, as he went out of the room, 'What an awkward creature that is,' and then he mimicked all his peculiarities, so as to produce a laugh against Lord Liverpool."—p. 217.

Or the following:—

"When ill, the King would never allow that it was caused by his own imprudence. One morning, his tongue was white, and he was much heated. 'It is very extraordinary,' said he, with an oath, 'that I should be thus heated, for I lived very abstemiously, and went to bed in good time—I must have some *banne de vie*, sir!' When we went out of the room, W— said, 'You must not professionally act upon what his Majesty said. He was drinking maraschino at two o'clock this morning.'—p. 351.

One or two anecdotes about George IV and the Duke of York have their interest; but we were greatly disappointed in the amount. "Delicacy forbids," &c., &c. What a tale do such concealments tell!

From the account of the resurrection men, we take an extract:—

"An intimate friend of Patrick's was employed in the service of a gentleman, whose residence was at a short distance from London. One day this man called in company with a fellow servant, on Patrick, and informed him that his master was dead, and that he thought something in the way of business might be done with the body, as it was lying in a back parlour, the windows of which opened on a large lawn. Patrick made several inquiries, and having ascertained that the funeral was to take place on the following Sunday, said, in conclusion, 'The coffin then will most probably be screwed down on Saturday; if it is, let me know—I will have nothing to do with it until that part of the work is done.'

"Things fell out as Patrick anticipated; and accordingly, on the night of Saturday, he entered at the back of the premises; and, being admitted to the parlour by the servant, commenced his operations. Unassisted by any light, he drew out all the screws, took off the lid; and, having formed an estimate as accurate as the circumstances would allow of the weight of the body, removed it into a box which he had brought with him for the purpose of containing it. He next placed in the coffin a quantity of earth, which the servant had procured from the garden, corresponding to the weight of the corpse. The lid was then replaced, carefully screwed down, the pall thrown over it, and the box containing the body passed out of the window to Patrick, who hid it in a tool house at some distance from the dwelling-place. In this shed he allowed it to remain until the morning of the following Monday, when it was removed to one of the private anatomical schools, now no longer in existence. For this subject Patrick received fifteen guineas. I had this account from the man himself, and he said further, that being anxious to observe that all went off without interruption, he attended the funeral, which took place in a church adjoining the house. He could not help smiling as he spoke to me of the allusions from the pulpit, to which he had listened for upwards of an hour, to his departed brother beneath."—vol. 1, p. 390.

Of two others of the fraternity we have the following account:—

"They used to obtain licenses in the army as sutlers, in order that they might be considered legitimate camp followers. In addition to their object of procuring teeth (from the slain, whose death, it may be feared, was not unfrequently expedited by these wretches), they had other designs, of even a more revolting nature, and fraught with the utmost danger, as well from exposure in action, as from their liability to detection by the soldiers, in which case destruction would have been the inevitable consequence. The purpose to which I allude was, to follow closely the troops into the scene of action, and to rob the killed as soon as prudence would allow them to employ themselves in their diabolical transactions. The epaulettes from the shoulders of the officers, and the bullion from their regimentals, offered a considerable source of gain on these occasions, and I have been informed that they not unfrequently found trinkets of value, and even considerable sums of money in the pockets of the slain. We will hope that their love of lucre never led them to dispatch the wounded, whose cries

might otherwise have led to their destruction. * * * At one time, during their Peninsular expedition, these companions became separated by accident, and entirely lost sight of one another for three weeks; each considering that the other had fallen a victim to his occupation, either by the chance of war, or by the hand of some detector of his criminal pursuits. The circumstances under which they again met are worthy of relation. As the army advanced, it frequently happened that the more opulent inhabitants of the district in the seat of war left their houses, and frequently, when the advance was very rapid, without any protection. Crouch heard of a chateau which had been thus deserted, and immediately made up his mind to plunder it of its valuables, and accordingly hastened to the place where it was situated. No sooner was it dark, than he entered the deserted house, into which he found ready access. While groping his way, for he had not struck a light, not intending to do so until he considered himself secure from interruption, he suddenly stopped to listen to what he believed to be an approaching footstep. For some time he attentively noticed every deviation from stillness, and at last became fully convinced that he was not alone in the habitation. Presently he heard some one approaching towards him, with a caution which evinced an equal knowledge on the part of the other of the presence of a second person. The deadly silence was only interrupted by the suppressed breathing of the two guilty depredators; but, remarkable as the fact may appear, this was sound enough to inform one of them who was his companion, for Crouch recognised the peculiar breathing of his lost friend Harnett, and in total darkness challenged him by name. The recognition was mutual, a light was quickly struck, they related briefly their adventures since their separation, regaled themselves upon the ample supplies the house afforded, packed up portable valuables, for which they afterwards obtained £400, and on the following morning left the pillaged mansion to prosecute their usual occupations."—pp. 414—416.

Here is Sir Astley's account of some of his contemporaries, and of himself!—

"Mr Abernethy was a man of talent, with, what the King would call 'a potatoe in his head.' He was eloquent and amusing. He would have made a good physician, but never was a perfect surgeon. His blue pill and stomach did him harm. He ordered his patients to eat three ounces three times a day, and not to drink when they eat (ate). A patient of his said to me, 'I am a proselyte to his doctrines. Does he practise what he recommends?' I said, 'I will give you a faithful account of his dinner to-day at the Freemasons' tavern. He took turtle and punch, fish, venison, champagne, pastry, cheese; and now,' said he, 'waiter, give me a glass of brown stout!' After this he took his wine moderately. 'How could I be such a fool as to starve myself as I have done.'"

"Sir Everard Home was a very industrious man; he had a good deal of genius and great quickness. He was very stout, and was so full of blood that he seemed as if a fountain would spring from him at the smallest wound. He was a good operator; slow, but steady."

"Sir Astley Cooper was a good anatomist, but never was a good operator where delicacy was required. He was a good anatomist of morbid, as well as of natural structure. He had an excellent and useful memory. As an operator for stone, &c., he was excellent. His diagnosis was really most remarkable. He obtained that decision from having made it a practice, when young, to see all the poor who would come to him, and thus he saw such a variety of disease as to make him as familiar with it as a parent with his child."—pp. 472—476.

Sir A. Cooper appears to have been professionally great, not so much from the flash of natural genius, though he doubtless possessed great quickness, as from the most untiring devotion to his medical studies, and his complete concentration of mind on one object. The greatest practical surgeon of his day, he was a bold and wise, rather than a neat and careful operator. His manners were agreeable, and his person fine. Literary character he had none; nor does he appear to have even aspired after it. His political opinions had been democratic; but he readily consented deliberately to renounce them, as the price of advancement in his profession. His domestic excellencies appear to have been unimpeached, and he frequently insisted, before his students, on the importance of moral character. As a man he was temperate and humane; but he was also covetous and time-serving. His professional life is yet to come. Nothing contained in these volumes will tend to give the public, apart from that connexion, any special interest in him.

Religious Intelligence.

OCCUPATION OF TAHITI BY THE FRENCH.

A meeting was held on Wednesday, in the great room, at Exeter hall, London, for the purpose of adopting measures urgently required by the recent aggression of the French on Tahiti, and for securing the general interests of the British missions in the islands of the South Pacific. The meeting was not so numerously attended as had been anticipated, although the hall was about two-thirds full.

Mr Charles Hindley, M.P., took the chair, in the absence of the Earl of Roden, who had been announced, but who had been detained in Paris by a severe domestic affliction.

After a psalm had been sung, and the Rev. J. Beecham had offered up a prayer,

The CHAIRMAN came forward, and having expressed his regret at the absence of the noble lord who was to have presided, said, as soon as he (Mr Hindley) had consented to take the chair, he had endeavoured to possess himself of the facts connected with the subject which had brought them together, feeling that it was due to them that he should give an outline of the course to be taken, in order that they should not be misrepresented by the public press or elsewhere as to their objects. The occupation of the island of Tahiti was partly a political and partly a religious subject; and though this was a meeting of

the friends of protestant missions, he hoped that they would allow him to express his opinions on the subject, either as regarded the general interests of mankind, or of France, England, Tahiti, or the interests of religion [hear, hear]. They were aware that Tahiti was the first scene of English missionary labours. For some time little good appeared to result from those labours, when all at once the blossoms and the fruit appeared together; and the circumstances reminded one of the prophecy, that a nation should be born in one day [cheers]. He then proceeded to detail the whole history of the French proceedings!—

In 1836, a small vessel from Gambier's island brought to Tahiti two Roman catholic priests, natives of France. They did not land at the usual anchorage, but clandestinely, on the opposite side of the island. This proceeding being in contravention of a long-established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and governors," the strangers were desired to leave the island, and, upon their obstinate refusal, they were conveyed back to their vessel without the slightest injury either to their persons or property. He did not contend as a citizen of England against the Roman catholics landing at Tahiti. If the Roman catholics supposed that they possessed the truth, he did not object to their spreading the truth by reason and argument, and he relied on maintaining the protestant religion by the force of truth. Protestants might always rely on being able to defend their own faith. On the 30th August, 1838, the Venus, 64-gun frigate, commanded by Captain (now Admiral) A. Du Petit Thouars, arrived off Tahiti, and her captain demanded that the Queen should apologise, and pay down 2,000 dollars as an indemnification to the priests for the ill treatment and losses they had sustained, and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the native government to raise the sum demanded in the short space of twenty-four hours, in order to save the islands from the horrors of war, certain of the foreign residents kindly advanced that amount, and the Queen wrote a letter of apology, thus extorted at the mouth of the cannon. In April, 1839, another French frigate arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months, and during the period the most valuable assistance was rendered by the natives in accomplishing the work. These acts of kindness and hospitality the commodore repaid by obliging the Queen to abrogate the law which excluded papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new government. From this period the catholic missionaries have had equal liberty with others. On the 11th of May, 1842, the Tahitians were again visited by a French ship-of-war, the L'Aube, a corvette of twenty-four guns, Captain Dubuset. On this occasion the Queen was subjected to the humiliation of disbanding her police force at the command of the captain, because, in the discharge of their duty, they had put the commander of a French whaler into confinement for drunkenness and riot. On September 1st, the French frigate of war, sixty guns, the Reine Blanche, Admiral A. Du Petit Thouars, arrived at Papeete. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Eimeo (daily expecting confinement), as also to the principal chiefs, requesting them to come to Papeete, that the admiral might pay his respects to them; and, in consequence, all understood that his errand was of a friendly character. On the 8th, the principal chiefs arrived and dined on board with the admiral, and, on the same day, a meeting was held between the chiefs and the French. The same evening the British vice-consul and the American consul received an official document from the ship, stating that differences existed between the Tahitian and French governments, which would probably lead to hostilities, and all British and American subjects were warned to secure their persons and property. Early on the following morning it was ascertained that the expected meeting had been anticipated by a secret one held during the night between four principal chiefs and the French. At this meeting, an important document was drawn up and signed:—

"TO THE ADMIRAL A. DU PETIT THOUARS.

"Because we are not able to govern in our own kingdom, in the present circumstances, so as to harmonise with foreign governments: lest our land, our kingdom, and our liberty should become that of another, we, the Queen and principal chiefs of Tahiti, write to you, to ask that the shadow of the King of the French may be thrown over us, on the following conditions:—

"1. That the title and the government of the Queen, and the authority also of the principal chiefs, remain in themselves over their people.

"2. That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding on her subjects.

"3. That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves. Foreigners shall not interfere.

"4. That every man shall follow that religion which accords with his own desire. No one shall influence him in his thoughts towards God.

"5. That the places of worship belonging to the English missionaries, which are now known, shall remain unmolested, and the British missionaries shall continue to perform the duties of their office.

"6. Persons of all other persuasions shall be entitled to equal privileges.

"On these conditions, if agreeable, the Queen and chiefs solicit the protection of the King of the French. The affairs concerning foreign governments, and also, concerning foreign residents at Tahiti, are to be left with the French government and with the officer appointed by that government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace."

We had not the right to say whether the Queen should be under one influence or another; but we had the right to see that she should not be compelled to be placed under French domination. It might be in the recollection of many present, that an application had been made to Mr Canning, by the late king Pomare, to be placed under British protection, and to use the British flag. Mr Canning replied that he

could not permit him to use the British flag, but would give all the protection he could to a friendly power at so remote a distance. We were, therefore, in a sort of alliance with the Queen, and she had a right to our protection. If this were so, was the conduct just on the part of the French government, or rather of the French admiral—for he should be sorry to connect that conduct with the French government?

The Rev. Mr MABERLEY, vicar of Finborough, Suffolk, rose for the purpose of expressing his dissent from some of the views expressed by the Chairman. He did not think that Roman Catholics ought to be allowed to extend their doctrines. He believed their religion to be the direst blasphemy, the direst superstition, and the direst tyranny, the world was ever afflicted with. Some impatience was manifested by the audience, and the rev. gentleman sat down.

The Rev. Dr VAUGHAN proposed the first resolution, which was to the effect that the meeting had received, with the deepest sorrow and strongest reprehension, the intelligence of the unjust assumption of sovereignty by France in the island of Tahiti—that, though they repudiated restriction in the dissemination of religious opinions, the attempted imposition of popery by the French was a gross violation of religious liberty—and that it hoped the French government would not confirm the aggressions of its admiral. He commenced by referring to the misrepresentations of the conduct of the French, and appealed in forcible terms to M. Guizot as a protestant and philanthropist—

It was hardly two short years since he had the pleasure of seeing M. Guizot in that hall. The husband of the Queen, God bless her (loud cheers), occupied that chair. Many noble sentiments were then uttered. He had conversed with the spirit of Guizot before he saw his countenance, and he was glad to see it express marked approbation at the right points. It was impossible but that he should feel interested at such a sight as was then presented. He (Dr Vaughan) wished he were now here, that he might appeal to his honour as a Frenchman, and ask him whether he counted it a small thing that his name should go over the length and breadth of the religious society of Great Britain, and all its colonies, as the name of that protestant minister who signed away the liberties of protestants in such circumstances as he should do by confirming the tyranny set up at Tahiti (cheers). He had seen that day what the good people of Europe sometimes heard of, but seldom saw—an Exeter hall meeting. And he could conceive what must be the meetings over the kingdom when public feeling was once excited in relation to an evil of this kind.

They might be told that nothing could be done in this business. They might be told that this was a squabble between popish priests and methodistic missionaries; and, under the show of that, the thing should not be meddled with. Possibly this might be; but if it were so, he should say that the man or the men, the commoners or the peers, who should take ground of that sort would not rise in moral power in Great Britain. He did hope that they were so far acquainted with things of this kind as not to be deceived by fine words and smooth promises. He held the French government responsible for all that was done (after they had time to send to Tahiti) in their name. He held ministers at home responsible for all the mischiefs which come on us, and which they had the power to prevent (cheers). He wished to cherish friendly feelings towards the sincere worshiper of catholicity; but he was anxious that France should look to the crisis, and that she who talked so loudly of social policy and the management of sects should not commit such a blunder as to turn every quarter of protestant Europe against them (cheers).

The Rev. Mr HUGHES in seconding the resolution said, they knew that, in the first instance, the missionaries of the Roman Catholic church were connected with the outrage which took place. All which had taken place in Tahiti was directed against the protestant missionaries dwelling in the island. An edict had already been promulgated that every man who spoke against this act of French tyranny and usurpation should be banished from the island, and there could not be the least doubt that it was against the British residents in Tahiti that this edict was directed, and that they were the most likely to be brought first under its operation.

The resolution was then put and carried.

The Rev. Dr ALDER, secretary to the Wesleyan Missionary society, said they had met together that day not to object against colonisation by France of the islands of the Pacific, but against their interference with the religion of the people. He then gave a sketch of the missionary exertions of the church of Rome, of the various societies that had been established in Catholic countries, and the unfair means that had been employed to dispossess and put down protestant missions. He was sure that the protestant missionaries of America would join with them in endeavouring to put an end to this aggression, and would not be silent when the superstitions of France interfered with the religion of this country. They had come there to carry out measures for preserving their missionaries from such result everywhere, especially in the Pacific ocean.

For this was only the beginning of a series of events, and they might rest assured the French would not stop with this first aggression. As a Swedish king, however, had once said, in speaking of a fortress, God had given it to him, and the Devil should not take it away from him, so he (Dr Alder) would say that it was their business to guard what God had given them, and to see that the field of their labours be not allowed to fall into the hands of a deteriorating and destructive power. They had met that day to express their sympathy for the Queen of Tahiti, for he had reason to believe that great violence had been done to her just rights and to her religious feelings. [Here the reverend gentlemen read a letter from the Queen of Tahiti, written some years ago, in which she expressed great unwillingness to receive French missionaries on the island.] If these had formerly been the Queen's sentiments, how strange an alteration must have since taken place in her feelings, to induce her to countenance this religious and political movement on the part of the church of Rome.

He concluded by proposing a resolution expressive of the deep sympathy of the meeting with the injured Queen of Tahiti, who had been treated with cruelty and injustice; also with the missionaries of Christianity labouring in that island; and with the

Tahitian Christians, under the fearful trial by which they were now visited.

The Hon. and Rev. BAPTIST NOEL then rose amidst loud cheering, and addressed the meeting with respect to the infringement upon the authority of the young Queen. He read a letter from the Queen of Tahiti to Captain Bruce, who had been sent out by the British government to bear a commission to Mr Pritchard as consul there, expressing her Majesty's desire to be under the protection of the British government, to show that the representations in the French journals of the hatred of that Queen to the British were untrue. It appeared, upon the authority of the French writers themselves, that the Queen had only sought the protection of France when acting under the terror of the cannon of that country. Now he contended that any treaty was invalid which had had such an origin. The inhabitants of Tahiti were our allies, and we had a right to interfere to see justice done to them. He did not think M. Guizot could be insensible to the opprobrium heaped upon him by millions of his fellow protestants in England; but even had he courage to face that, he knew that his name must live in history, and he could not wish that name to be handed down to posterity as the author of an outrage so utterly unprovoked and indefensible [hear, hear]. The present case was one in which he thought a mediation might safely be entered upon. If the missionary societies should send their petitions from every part of the empire, it would prove to the government that it was not the cause of a few despised missionaries alone, but that of a great society extending itself throughout the whole land [hear, hear]. It was his earnest counsel that no violent language should be used against the French government. It was possible our influence might induce the Americans to join us in our remonstrance, and incite all the protestant nations of Europe to aid us; and, which was perhaps of even greater importance, we might gain the adhesion of the sound-hearted portion of the French protestants. Those united forces might achieve the desired end.

The Rev. T. ARCHER, in a brief speech, proposed the next resolution.

The Rev. JOHN CUMMINS, of the Scottish church, seconded the resolution. After referring to the effects of the conduct of the French on the religious character of Tahiti, he proceeded—

If the church of Rome availed itself only of spiritual, moral, and intellectual weapons to spread its principles, we should have nothing to say. We might deplore their success, but we could not, by physical weapons, restrain them. But the same principles will be taught in Tahiti, and the same weapons used, as have hitherto characterised the church of Rome [hear, hear]. In an evangelical letter addressed by Pope Gregory XVI. to the bishops and priests of this country, liberty of conscience is described as a pestilential error, and the liberty of the press is condemned. The moment the papal power obtains a firm footing in Tahiti, the press will be put down, and the thumbscrew applied with infallible precision. Not only may we expect that the Christianised natives will suffer, but we may expect, fairly and legitimately, that a restriction will be laid upon the efforts of Christian missionaries, in whatever way they may endeavour to disseminate the blessed truths of the Gospel [hear, hear].

The resolution was then put from the chair, and carried unanimously.

The Rev. J. BLACKBURN rose to propose the last resolution, and said that the history of Roman Catholic missions throughout the world would prove that Romanism was no better than a baptised paganism, and that the missionaries of the Romish church had gone to different places to establish rites rather than to diffuse opinions. The attempt upon Tahiti was an attempt, not to produce new convictions, but to introduce new ceremonies. We were at issue with Rome as to what it was which religion really consisted of. Let no unbeliever present be mistaken upon this point. They maintained that the views which would be diffused by the missionaries from France were views subversive of the Gospel of the Lord Jesus Christ, and for this reason they felt bound to do all in their power to prevent such a result. For many years our missions in the South Seas had been the objects of slander. Kotzebue had stated that the inhabitants of the islands of the South Seas had less regard for sobriety, morality, and decency, after than before they were initiated into protestantism; but Captain Waldegrave and Captain Byron had given far different testimony—on that very platform they had borne witness to the Christian virtues of the natives of Tahiti [hear, hear].

The Rev. J. BURNET, in seconding the resolution, wished it to be clearly understood that that meeting did not wish to interfere with the French government, but to influence their own. It has been said it would be wrong to prevent any system, however wrong, from fairly diffusing its own principles. He said so too. But it must be in a fair, honest, and honourable way [hear, hear]. The government of Tahiti had a right to tell those priests that they could not live there, if that government deemed it expedient to tell them so. If any individual said he was inclined to come into the circle of his family to disseminate the doctrines of the church of Rome, he (Mr Burnet) should say he did not doubt his inclination, but he had no desire for his services. Would anybody say then that he persecuted the priest [hear]? A nation is a family; and if any individual is deemed dangerous to the nation, the sovereign, or the government, has a right to say, Whatever your kind intentions were, there was no occasion for your services. A negotiation was now going on with respect to the Sandwich Islands, and treaties upon that subject had been drawn up between America and England, and he would add France, to secure the independence of the Sandwich Islands, and prevent them from being seized by Admiral Thourau, or any other French admiral. The three nations were at that moment about to close and sign a treaty guaranteeing the independence of the Society Islands, and why should not Tahiti be included? These islands were of no value; they were worth nothing to France. Let them press on their government the

necessity of securing the independence of these islands, and their work was done (cheers). After a little discussion and disturbance, caused by a Mr Swain, a Roman Catholic, and a vote of thanks to the chairman, the meeting separated.

BLACKBURN.—On Friday, 14th inst, the two independent congregations in this town held a united tea meeting in James street chapel school room, to express their Christian esteem and affection to the tutors and students of the Blackburn academy, on the occasion of its removal to the new college, Manchester. The Rev. A. Fraser, A.M., took the chair. The Rev. E. Jukes delivered the valedictory address, which was responded to by the tutors and senior students. The meeting formed a pleasing testimony to the value of the institution, and to the manner in which it has been appreciated.

MARRIAGES.

April 12, at Newcastle-upon-Tyne, in St John's church, Mr J. PEARSON, of Fork street, to Miss M. WAILES, of Westgate street.
April 11, in Melbourne street chapel, Gateshead, by the Rev. D. C. Browning, the Rev. S. A. BROWNING, of Framlington, Suffolk, to ELEANOR, third daughter of Mr Thomas REED, Felling.
April 4, at the Independent chapel, Hamburg, by the Rev. J. Rheeder, Mr HENRY BECKITT, of Hamburg, to ROSALINA, second daughter of Mr R. G. JACKSON, of Huddersfield.
April 4, at the Independent chapel, Weston-super-Mare, by the Rev. Joseph Hopkins, JOHN FRENCH, Esq., to JANE, eldest daughter of Mr Joseph POOL, yeoman, of Hutton, near Weston-super-Mare.
April 12, at Garden street chapel, Sheffield, by the Rev. S. Bellamy, Mr JOHN HYDE, accountant and estate agent, to ELIZABETH, youngest daughter of Mr Samuel SKINNER, both of that place.
April 4, in the Independent chapel, Oldham, Hants, by the Rev. W. Slater, Mr ROBERT JAMES CHANDLER, of Crondall, to Miss SARAH JANE SMITHER, eldest daughter of Stephen Smither, Esq., of Down house.
April 10, at Zion chapel, Maidstone, by the Rev. R. Pingree, Mr JOHN DOVE PERRIN, of Budham, Kent, to MARIA HAWKES, of Aylesford, Kent.
April 11, at Carr's lane chapel, Birmingham, by the Rev. J. Alsop, Mr EDWIN ORCHARD, to Miss TAYLOR, both of that town.
April 14, at Hope chapel, Liverpool street, Salford, by the Rev. J. L. Poore, Mr HENRY CRAWSHAW, of Salford, to Miss MARY HARPER, of Manchester.

DEATHS.

April 3, at Paris, in the house No. 27, Rue Louis le Grand, Count RIBBING LEVEN, one of the assassins of Gustavus III, king of Sweden. Gustavus, it will be remembered, was assassinated at a masked ball in the Opera house at Stockholm, in the month of March, 1792. Count Ribbing, as one of the conspirators against the King's life, was banished, and has lived in Paris since the revolution.
April 3, aged 76, the Rev. JOHN MANN, more than forty years pastor of the independent church, Norton-in-Marsh.
April 6, of apoplexy, SARAH, the beloved wife of the Rev. John HERBERT, East Knoyle, Wilts.
April 11, CHRISTIANA, the beloved wife of the Rev. T. SCALES, of Leeds, and daughter of the late Rev. Dr Simpson, tutor of Hoxton academy.
April 8, suddenly, the Earl of HOPETOUN. His lordship had been to the house of Lords, and left at the conclusion of Lord Brougham's motion, about one o'clock, taking a cab to convey him to Steven's hotel, Bow street; on the arrival of the cab the porter went to open the door, and found his lordship quite dead.
April 11, after a short illness, aged 52, Mr THOMAS CLARKE, of Market Harborough.
April 8, WILLIAM POLLITT, Dyche street, St George's road, Manchester, in the 106th year of his age. He was born at Pendleton, November 6th, 1737.

Trade and Commerce.

LONDON GAZETTE.

Friday, April 14.

The following building is certified as a place duly registered for solemnising marriages, pursuant to the act of 6 and 7 William IV. cap. 85:—
The Independent chapel, Thirsk, Yorkshire. J. Ryder, superintendent registrar.

BANKRUPTS.

BIGGS, ROBERT, Bath, chemist, April 28, May 26: solicitor, Mr G. Stallard, Bath.
GAUSSEN, CHARLES JOHN and JAMES, Liverpool, corn factors, April 26, May 26: solicitors, Messrs Stockley and Thompson, Liverpool, and Mr Weeks, 12, Cook's court, Lincoln's inn fields, London.
GREEN, JAMES, Oldbury, Shropshire, licensed victualler, April 24, May 20: solicitor, Mr Benton, Birmingham.
HITCH, WILLIAM, Kingsland, Middlesex, grocer, April 24, May 25: solicitor, Mr Rutherford, Lombard street.
JOHNSTON, JOHN, Manchester, banker, April 25, May 16: solicitors, Mr S. Appleby, Harpur street, Red Lion square, London, and Mr A. Oliver, Manchester.
JONES, WILLIAM, Wolverhampton, mercer, April 28, May 19: solicitor, Mr G. Robinson, Wolverhampton.
M'LEOD, KENNETH, and WOOD, JOHN BOYLE, Liverpool, ship chandlers, May 4, 26: solicitors, Mr Duncan, Liverpool, and Messrs Gregory and Co., Bedford row, London.
MERGA, ANTHONY, Nantwich, Cheshire, watch maker, May 5, 26: solicitors, Mr H. Field, Liverpool, and Messrs Sharpe, Field, and Co., Bedford row, London.
MORLEY, CHARLES JAMES, Liverpool, flour dealer, May 2, 24: solicitors, Mr J. Cornthwaite, Liverpool, and Messrs Cornthwaite and Adams, Dean's court, Doctors' Commons, London.
PITT, WILLIAM GREGGON, Cheltenham, Gloucestershire, banker, May 3, 25: solicitors, Mr Stratford, Cheltenham, and Messrs King and Son, Serjeants' inn, London.
POTTINGER, THOMAS, HOWELL, HENRY, and OSWALD, ALEXANDER, late of 27, Austin friars, City, merchants, April 20, May 17: solicitor, Mr Bentall, Coleman street, London.
RATCLIFFE, GEORGE, Sheffield, fender manufacturer, April 18, May 9: solicitors, Mr A. Smith, and Messrs Haywood and Bramley, Sheffield.
ROBINSON, JOSEPH EDMUND, Liverpool, wine merchant, April 28, May 26: solicitors, Mr Hostage, Liverpool, and Messrs Chester and Toulmin, Staple inn, London.
SAVAGE, HENRY, Coaley, Gloucestershire, spade manufacturer, May 3, 26: solicitors, Messrs Richards and Gillan, Birmingham, and Messrs Peters and Abbott, Bristol.
SMITH, EDMUND, Sheffield, innkeeper, May 3, 17: solicitors, Mr Broomhead, Sheffield, and Mr W. Sykes, Leeds.
WHITE, ELIZABETH, and LEITH, ELIZABETH, Worksop, Nottingham, machine makers, April 26, May 19: solicitors, Messrs Walter and Pemberton, 1, Synoud's inn, Chancery lane, London, Messrs Payne and Co., Leeds, and Mr H. S. Wake, Worksop.
WHITFIELD, JAMES, 67, Tooley street, Southwark, grocer, April 26, May 25: solicitor, Mr G. Stephen, Skinner's place, Sise lane.
WILSON, JAMES, Lindfield, Sussex, cow keeper, April 21, May 26: solicitors, Messrs Rickards and Walker, 29, Lincoln's inn fields, London, and Mr S. W. Bennett, Brighton.

SCOTCH SEQUESTERATIONS.

ANDREWS, GEORGE, Braelangwell, Fortrose, farmer, April 21, May 12.
CALMAN, JOHN, Dundee, ship builder, April 20, May 11.
CAMERON, JOHN, Glasgow, noddly hieer, April 21, May 12.
LESLIE, JAMES, Leith, agent, April 22, May 15.
MURDOCH, ROBERT ADAM, Glasgow, hotel keeper, April 21, May 12.
SMITH, WILLIAM, Kirkcaldy, earthenware merchant, April 19, May 10.

Tuesday, April 18.

BANKRUPT.

CARPENTER, RICHARD WATKINS, Holloway, cheesemonger, April 23, June 2: solicitor, Mr Wright, London street, City.

DAVIES, JOHN PHILLIPS, 59, Davies street, Berkeley square, apothecary, April 29, May 30: solicitor, Mr W. Cox, 16, Pinner's hall, Old Broad street.

ELLIS, DAVID, jun., Haverhill, Suffolk, draper, April 27, May 26: solicitor, Mr George Ware, 33, Blackman street, Southwark.

FULLER, WILLIAM, of the Cliffe, near Lewes, Sussex, currier, May 4, May 29: solicitors, Messrs Sowton and Co., Great James street, Bedford row.

HARRIS, GEORGE, Dorking, Surrey, tailor, April 27, May 22: solicitor, Mr Parry, George street, Mansion house.

MERGA, ANTHONY, Nantwich, Cheshire, watch maker, May 5, 26: solicitors, Mr Hostage, Liverpool, and Messrs Chester and Toulmin, Staple inn, London.

MORGAN, JOHN, Woodside, Cheshire, merchant, May 5, 30: solicitors, Messrs Lowndes and Co., Liverpool, and Messrs Sharp and Co., 41, Bedford row, London.

PARKER, JOHN, Bolton-le-Moors, Lancashire, cotton waste spinner, April 28, May 16: solicitors, Messrs Norris and Co., 19, Bartlett's buildings, London, and Mr Henry Glover, Bolton-le-Moors.

PEATE, WILLIAM, Shrewsbury, Shropshire, grocer, April 26, June 2: solicitors, Mr C. B. Teece, Shrewsbury, and Mr William Henry Reece, Birmingham.

PRIN, WILLIAM, Canterbury, cabinet maker, April 25, June 2: solicitor, Mr Charles Fiddiey, 3, Paper buildings, Temple.

PRATT, JOHN, Adelaide street, Strand, surgeon, April 28, May 19: solicitor, Mr S. Pill, 93, Hatton garden.

ROBINSON, JOSEPH EDMUND, Liverpool, wine merchant, April 28, May 26: solicitors, Messrs Sharpe and Co., Bedford row, London.

VINES, JABEZ, late of Reading, Berkshire, but now of Battersea, Surrey, mealman, April 28, May 24: solicitors, Messrs Pain and Hetherington, Great Marlborough street.

WALTON, HENRY, jun., Crowland, Lincolnshire, wheelwright, April 28, May 26: solicitors, Messrs Watson and Broughton, Falcon square, London.

WEGO, NATHANIEL, East street, East Greenwich, victualer, May 1, 29: solicitors, Messrs Parnall and Co., New Broad street.

WEBB, CHARLES, late of Kingston-upon-Hull, timber merchant, May 1, 26: solicitor, Mr Thomas Parker, 10, St Paul's Church yard, London.

SCOTCH SEQUESTRATIONS.

CHIVAS, WILLIAM, of Mains of Blacktown, Aberdeenshire, cattle dealer, April 22, May 13.

SIMSON, ALEXANDER, Edinburgh and Leith insurance broker, April 22, May 13.

BRITISH FUNDS.

This being a holiday week very little is doing in the stock market, but prices are on the whole well supported.

	Wed.	Thur.	Fri.	Sat.	Mon.	Tues.
3 per cent. Consols	97	97	—	96½	97	97
Ditto for Account	97	97	—	97	97	97½
3 per cents Reduced	96½	96½	—	96½	96½	96½
3½ per cents. Reduced	101½	101½	—	101½	101½	101½
New 3½ per cent.	102½	102½	—	102½	102½	102½
Long Annuities	—	12½	—	12½	12½	12½
Bank Stock	184	184	—	184½	184	184
India Stock	270	—	—	270	—	—
Exchequer Bills	68pm	66pm	—	67pm	66pm	66pm
India Bonds	76pm	75pm	—	77pm	—	—

RAILWAY SHARES.

Birmingham and Derby	41½	London and Brighton	35½
Birmingham & Gloucester	50	London & Croydon	11
Blackwall	53	London and Greenwich	4½
Bristol and Exeter	59	Ditto New	—
Cheltenham & Gt. Western	304	Manchester & Birm.	22
Eastern Counties	10½	Manchester and Leeds	81
Edinburgh and Glasgow	—	Midland Counties	64
Great North of England	60	Ditto Quarter Shares	—
Great Western	94½	North Midland	68
Ditto New	68	Ditto New	33½
Ditto Fifths	18	South Eastern and Dover	26
London and Birmingham	212	South Western	65
Ditto Quarter Shares	52	Ditto New	—

FOREIGN FUNDS.

Austrian	—	Mexican	30½
Belgian	105	Peruvian	20½
Brazilian	75	Portuguese 5 per cents	71
Buenos Ayres	—	Ditto 3 per cents	—
Columbian	25	Russian	114
Danish	86	Spanish Active	24½
Dutch 2½ per cents	56½	Ditto Passive	5½
Ditto 5 per cents	100	Ditto Deferred	14

MARKETS.

GRAIN, MARK LANE, April 17.

The supply of wheat was pretty large, and the trade was dull. The sales made were at 1s. to 2s. per qr below the currency of this day as night, with a portion of the supply undisposed of at a late hour.

Barley, beans, and peas were scarce, and the little business done in these articles was at previous terms.

Notwithstanding a liberal arrival of oats, fresh corn was held at previous prices.

Wheat, Red New	41 to 46	Malt, Ordinary	42 to 52
Fine	46 to 49	Pale	54 to 58
White	45 to 49	Peas, Hog	26 to 28
Fine	50 to 55	Maple	29 to 31
Rye	32 to 36	Boilers	30 to 32
Barley	24 to 28	Beans, Ticks	24 to 28
Malting	28 to 34		

Beans, Pigeon	29 to 31	Wheat	20s. 6d.
Harrow	26 to 30	Barley	9 0
Oats, Feed	15 to 18	Oats	8 0
Fine	20 to 21	Rye	11 6
Poland	19 to 21	Beans	11 6
Potato	19 to 21	Peas	11 6

WEEKLY AVERAGE FOR APRIL 14.		AGGREGATE AVERAGE OF THE SIX WEEKS.	
Wheat	45s. 5d.	Wheat	47s. 1d.
Barley	28 8	Barley	28 1
Oats	17 2	Oats	17 4
Rye	29 3	Rye	28 8
Beans	26 2	Beans	26 4
Peas	26 11	Peas	28 5

SEEDS.

The season for grass seeds is nearly over, and the quotations are little more than nominal.

Linseed	per qr	Clover	per cwt
English, sowing	48s. to 56s.	English, red	42s. to 60s.
Baltic, ditto	—	Ditto, white	44 to 62
Ditto, crushing	42 to 45	Flemish, red	44 to 48
Medic. & Odessa	45 to 46	Ditto, white	52 to 54
Hempseed, small	35 to 38	New Hamb., red	—
Large	46 to 48	Ditto, white	40 to 40
Canary, new	62 to 63	Old Hamb., red	42 to 45
Extra	64 to 65	Ditto, white	—
Caraway, old	—	French, red	40 to 48
New	42 to 44	Ditto, white	50 to 53
Ryegrass, English	30 to 32	Coriander	10 to 16
Scotch	18 to 40	Old	16 to 20
Mustard	per bushel	Rapeseed	per ton
Brown, new	9 to 11	English, new	31½ to 33½
White	9 to 10 6	Linseed cakes	—
Trefoil	18 to 22	English	9½ to 10½
Old	12 to 16	Foreign	5½ to 6½
Tares, new	4 to 5	Rapeseed cakes	5½ to 6½

PROVISIONS, LONDON, April 17.

There has not been much doing in Irish butter; prices uncertain, varying according to quality and condition. Foreign has been less in demand; prices as last quoted. In bacon the transactions have not been large, nor the sale free. Prices ruled from 30s. to 34s., landed and on board. Bale and tierce middles are dull at 30s. to 33s., landed, and at 30s. to 32s. on board. Hams have met a better sale at 44s. to 56s. per cwt. Lard dull; bladder at 46s. to 52s., firkins and kegs at 40s. to 46s.

HOPS, BOROUGH, Monday, April 17.

Business has been extremely dull, not the least disposition being shown to enter into new transactions, and prices are without any alteration. The stocks in the hands of the brewers are but limited. The dealers are waiting to ascertain the appearance of the plants as they come up. The duty is not yet laid.

BUTCHER'S MEAT, SMITHFIELD, Monday, April 17.

The market was in a very sluggish state, and prices slightly declined, except for lamb, for which there was a brisk demand. Price per stone of 8lbs. (sinking the offal).

Beef	2s. 8d. to 4s. 0d.	Veal	3s. 8d. to 4s. 10d.
Mutton	3 0 to 4 0	Pork	3 2 to 4 0
Lamb	5s. 0d. to 6s. 0d.		

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Friday	386	8,410	293	321
Monday	2,729	28,580	68	333

NEWGATE AND LEADENHALL MARKETS, Monday, April 17.

Per 8lbs. by the carcase.			
Inferior Beef	2s. 6d. to 2s. 8d.	Inf. Mutton	2s. 6d. to 2s. 10d.
Middling do	2 8 to 2 10	Mid. ditto	3 0 to 3 4
Prime large	2 10 to 3 2	Prime ditto	3 6 to 3 8
Prime small	3 4 to 3 6	Veal	3 8 to 4 8
Large Pork	3 2 to 3 8	Small Pork	3 10 to 4 0
Lamb	4s. 10d. to 5s. 10d.		

POTATOES, BOROUGH, Monday, April 17.

The arrivals amounted to 5975 tons: viz., from Yorkshire, 3185; Scotland, 2460; Devons, 110; Kent and Essex, 85; Wiltshire, 135.

York reeds	60s. to 70s.	Kent, whites	45s. to 55s.
Scotch ditto	40 to 60	Guernsey ditto	45 to 55
Devons	50 to 60	Wiltshire	45 to 50

COTTON.

There has been a fair demand for cotton, and about 4000 bales have changed hands; the market, though quiet, has remained steady. Exporters have purchased 500 American.

WOOL.

The few sales which have been effected in combing wools have been exceedingly limited, and at a further reduction in prices of about one farthing per pound. The same will apply to blanket and low cloth wools.

HAY, SMITHFIELD, April 15.—At per load of 36 trusses.

Coarse Meadow	60s. to 75s.	New Clover Hay	80s. to 110s.
New ditto	—	Old ditto	—
Useful old ditto	78 to 84	Oat Straw	46 to 48
Fine Upland do	85 to 90	Wheat Straw	48 to 50

COAL EXCHANGE, April 17.

Hetton's, 20s. 6d.; Lambton's, 20s. 3d.; Stewart's, 20s. 6d.; Hartlepool, 20s. Ships arrived this week, 214.

GROCERIES, TUESDAY, APRIL 18.

On account of the Easter holidays, there were no public sales to-day. The tea market is without alteration, prices continuing steady.

Advertisements.

Just published, price 2d., or 14s. per 100.

NO MODIFICATIONS: a Letter addressed to the Right Hon. Lord JOHN RUSSELL, respecting Resolutions presented by him to the House of Commons on the subject of Education, occasioned by the proposed Bill of Sir James Graham. By the Rev. F. A. Cox, D.D., LL.D.

WARD and Co., 27, Paternoster row.

This day is published,

THE BRITISH AND FOREIGN REVIEW,

No. XXIX.

1. Naval History of Great Britain.
2. The Chronicle of Jocelin de Brakelond.
3. Mr Ferrand and the Anti-corn-law League.—The Truck System.
4. History of the Reformation.—Ranke and D'Aubigné.
5. The Plea of Insanity in Criminal Cases.
6. The Oxford Doctors.—Persecution of Dr Hampden.
7. Report of the Commission on the Fine Arts.
8. The State of Thuggee in India.—Major Sleeman's Report.

London: R. and J. E. TAYLOR, Red Lion court, Fleet street.

Just published, price 2s. 6d., 8vo, sewed,

ANTI-DUEL; or, a Plan for the Abrogation of Dueling, which has been tried and found successful. By JOHN DUNLOP, Founder of the Temperance Movement in Great Britain; Author of Essays on the Philosophy of Artificial and Compulsory Drinking Usage, and on the Universal Tendency to Association in Mankind, &c., &c.

London: HOULSTON and STONEMAN, 65, Paternoster row; T. HOULSTON, 124, Strand; and J. F. SHAW, 27, Southampton row.

Now Publishing,

BAXTER'S OIL-COLOURED PORTRAITS

OF THE MISSIONARIES WILLIAMS AND MOFFAT. Price of each Portrait, in oil colours, 10s. 6d.; Proofs, 15s.; Mezzotint Proofs, 3s. 6d.; India Proofs, 5s.; Gold Frames and Glass, only 10s. 6d. each, if required. Just before Mr Moffat left England to resume his arduous duties in Africa, he said, "Mr Baxter, the portrait you have in hand is a very faithful likeness, and the scene of the Bechuana parliament most true; indeed, I fancy myself again in Africa."

London: published by GEORGE BAXTER, Patentee of Oil-coloured printing, 3, Charterhouse square; and to be had by order from every book and print-seller throughout the kingdom.

In Four Volumes, imperial octavo, cloth, Three Guineas.

THE PRACTICAL WORKS OF RICHARD BAXTER,

reprinted, without Abridgment, from the original collected Edition of 1707, and with the Addition of several of his Treatise not contained therein. Very Full Tables of Contents, and a Fine Portrait.

"Till this hour Baxter is comparatively neglected. Although his Practical Works are rich magazines of wealth—although mind beams and radiates in every page—although every sentiment is imbued, we might almost say saturated, with piety, and the style is often elevated by his sublime earnestness into more than Demosthenic eloquence.

"To recover Baxter's Works from neglect, and bring them once again into general notice, is a more important thing than to have raised, if it had been possible, the holy man from his grave. The best part of him lives in his writings—his intellect, his heart, his heavenly-mindedness is there. These volumes contain a portable library of Practical Divinity, and at less than one-sixth of the cost of former editions. No minister of Christian truth ought to be without them."

London: GEORGE VIRTUE.

ORGAN MANUFACTORY.—T. C. BATES,

6, Ludgate hill, and 30, Colmore row, Birmingham.

CHURCH OR CHAPEL FINGER ORGANS.

No. 1, Four Stops.

1. Open Diapason	221 Pipes.
2. Stopt Diapason	—
3. Principal	—
4. Fifteenth	£78 15 0

With shifting movement, and an octave and half of German Pedals, in handsome Gothic cases, painted oak (or any colour), gilt speaking pipes in front, horizontal bellows to blow behind—11 feet high—6 ft 6 in. wide—3 ft 6 in. deep.

No. 2, Six Stops.

1. Open Diapason	333 Pipes.
2. Stopt Diapason	—
3. Principal	—
4. Dulciana	—
5. Twelfth	£110
6. Fifteenth	—

With two compound Pedals, and an octave and half of German Pedals, in handsome Gothic cases, painted oak (or any colour), gilt speaking pipes in front, horizontal bellows to blow behind—13 ft high—7 ft 6 in. wide—4 ft deep.

The bold and powerful tone of these instruments produces an effect far more grand than any of the organs of the Old School, containing double the number of stops.

TO THE INHABITANTS OF LONDON GENERALLY.

CITY TEA WAREHOUSE, 2, BUCKLERS-BURY, CHEAPSIDE.—We refer to our Circular issued a few months back, in which we stated our intention of supplying the Public with TEAS and COFFEES at the wholesale prices for Cash. We return our best thanks for the support we have received. The markets, both for Teas and Coffees, have been much depressed, and the advantages of any depression are immediately felt by the Purchaser. At present we are enabled to quote the following.

BLACK TEAS.

Sound Congou	3s. 8d.
A good useful Tea for Economists and large Establishments.	—
Strong Breakfast Souchong, Pekoe kind	4s. 0d.
We can recommend this as a most serviceable Tea.	—
Rich Pekoe Souchong, 4s. 4d. This Tea will be found sufficient for any family use, and we think it unnecessary to give more.	—
Finest imported	5s. 0d.

GREEN TEAS.

Good Green Tea	3s. 8d. to 4s. 0d.
Good Hyson Tea	4s. 0d.
Genuine Hyson, some years back, would have fetched 7s.	—
Fine Young Hyson, 5s. 0d. This Tea is strongly recommended.	—
Gunpowder Tea	5s. 4d.
Fine Small Leaf ditto	6s. 0d.
Finest Pearl Leaf	7s. 0d.
Finest Hyson (the finest imported)	6s. 0d.

COFFEE.

Good Ceylon Coffee, perfectly sweet and warranted	1s. 0d.
Finest ditto, 1s. 2d. This is as good as half the Coffee imported and sold at a much higher price.	—
Finest ditto (rich mellow flavour), 1s. 4d. We have great sale for this article, and can strongly recommend it.	—
Finest Java, 1s. 6d. This will be found all a family can desire.	—
Finest Plantation	1s. 8d.
The Finest Mocha imported, usually sold at 3s.	2s. 0d.

Goods sent within Five Miles, free of expense; and Orders from the Country, containing remittances or post-office orders, attended to with despatch. MANSELL and CO., 2, Bucklersbury, Cheapside (between the Poultry and Cheapside, the second house on the right). All Goods must be paid for prior to or on delivery.

POOLCOO'S CHINESE CEMENT.

THE Peculiar and Extraordinary Properties of

this Composition make it one of the most useful articles ever presented to the public. It is perfectly impervious to hot or cold water, and will resist the effects of the most intense heat. So tenacious and firm is it in its hold, that a new fracture is almost certain to take place rather than a severance in the original. Thus its utility surpasses all other Cements for the fixing and mending of China, Glass, Wood, and Ivory, the setting of Stones and Beads in Rings and Trinkets, &c. Sold wholesale and retail, in bottles at 1s. 6d., 2s. 6d., 4s. 6d., and 7s. 6d., by the Proprietor's Sole Agents, BLOFELD and CO., Cutlers and Razor-makers, 6, Middle row, Holborn; and by their appointment, at the principal Chemists and Perfumers.

BLOFELD'S London-made TABLE KNIVES, at Blofeld and Co.'s, 6, Middle row, Holborn, London.

TO LADIES.—ROWLAND'S KALYDOR.

Under the special Patronage of her most gracious Majesty the QUEEN, and the Royal Family.

This elegant and fragrant Preparation thoroughly eradicates all Pimples, Spots, Redness, Tan, Freckles, and other Defects of the Skin, heals Chilblains, and renders a chapped and rough skin pleasantly soft and smooth. It imparts a youthful, rosy hue to the Complexion, and renders the Arms, Hands, and Neck, delicately fair and soft.

CAUTION.—Much pernicious trash is now offered for sale as "KALYDOR;" it is therefore imperative on purchasers to see that the words, "ROWLAND'S KALYDOR," are printed on the Wrapper. All others are Gross Impositions.

To protect the Public from Fraud, the Hon. Commissioners of Stamps have authorised the Proprietors' Signature to be engraved on the Government Stamp, thus—"A. ROWLAND and SON, 20, Hatton Garden," which is affixed to each bottle. Price 4s. 6d. and 8s. 6d. per bottle, duty included.

Ask for ROWLAND'S KALYDOR.

Sold by them, and by Chemists and Perfumers.

THE PERFECT SUBSTITUTE FOR SILVER.

—The material we offer to the public has for the last seven years been found equal to silver in appearance and sweetness, and superior to it in durability. Prices of tea-sets, waiters, candlesticks, and all articles hitherto made in silver—

	Fiddle Pattern.	Threaded Pattern.	King's Pattern.
Table Spoons, full size, per doz.	12s. 0d.	28s. 0d.	30s. 0d.
Dessert do, do	10s. 0d.	21s. 0d.	23s. 0d.
Tea do, do	5s. 0d.	11s. 0d.	12s. 0d.
Gravy ditto	3s. 0d.	6s. 0d.	7s. 0d.

THREE PAPIER MACHE TRAYS for 35s.—

A full set of three ornamented Papier Mache Tea trays, Gothic shape, for 35s.; of three Gothic iron trays, 25s.; of three convex trays, 7s. From the depressed state of trade, RIPPON and BURTON have made large ready money purchases in best japanned wares, the most varied and extensive, which are now ready for inspection, at very reduced prices, of which the above are a criterion. A single tray at the same rate.

BRONZED FENDERS and FIRE IRONS.—

Embracing every possible variety of style and ornament. Iron fenders, three feet long, 6s.; four feet, 8s.; bronzed ditto, three feet, 8s.; four feet, 10s. 6d.; ditto, with bright tops, 10s. 6d.; very rich scroll bronzed fenders, with steel rod and moulding, and fitted with standard, 32s. Fire irons for chambers, 2s. per set; ditto

SELECT BOARDING HOUSE, 30, LOWER MARINE TERRACE, MARGATE.

MRS ENOCH CROOK, in returning thanks to the kind friends who for the past three years have favoured her with their support, begs to inform them that her house is now ready for the reception of visitors; and she would observe to those friends who have not yet visited her establishment, that they would find here agreeable society, combined with the advantages of a private family. Two or three persons can be received as permanent boarders on moderate terms.

FACTORIES EDUCATION BILL.

CENTRAL COMMITTEE ROOM, KING'S HEAD, POULTNEY.—An Executive Sub-committee of the United Committee for Conference sits daily from Nine to Five, for the purpose of giving and receiving information, furnishing instructions and drafts of Petitions, and of otherwise aiding those who may be desirous of using any influence they may possess against the measure. Communications may be addressed to the Secretary, King's Head, Poultry.

Committee Room, ANDREW REED, D.D., Chairman.
April 13.

ON FRIDAY EVENING, May 5, 1843, the FORTY-FOURTH ANNUAL MEETING of the RELIGIOUS TRACT SOCIETY, will be held at EXETER HALL, Strand. JOHN LABOUCHERE, Esq., in the Chair. The Chair to be taken at Six o'clock precisely. Tickets may be obtained on or after the 21st of April, at 65, St Paul's church yard.

THE ANNUAL MEETING of the BAPTIST HOME MISSIONARY SOCIETY will be held at FINSBURY CHAPEL, on MONDAY EVENING, the 24th of April; the Chair to be taken (at Six o'clock) by JOHN HEARD, Esq., of Nottingham.

BAPTIST MISSIONARY SOCIETY. PRAYER MEETING.

On THURSDAY MORNING, APRIL 20th, a MEETING for PRAYER will be held at Eleven o'clock, in DEVONSHIRE SQUARE CHAPEL.

ANNUAL SERMON.

The Rev. CORNELIUS ELVEN, of Bury, has kindly engaged to preach on behalf of the Society on THURSDAY EVENING, APRIL 20th. Service will commence, at SURREY CHAPEL, at half-past 6 o'clock.

JUVENILE MEETING.

On MONDAY, APRIL 24th, at Two o'clock, a Meeting will be held at FINSBURY CHAPEL, for the JUVENILE MISSIONARY ASSOCIATIONS of the METROPOLIS, when the attendance of all young friends of Missions is requested. The Treasurer, W. B. GURNEY, Esq., will preside.

LECTURE.

On WEDNESDAY MORNING, APRIL 26th, at Twelve o'clock, JOHN SHEPPARD, Esq., of Frowe, will deliver a LECTURE in CROSBY HALL, BISHOPSGATE STREET.

GENERAL MEETING OF THE SOCIETY.

The FIFTY-FIRST ANNUAL MEETING of the SOCIETY will be held in EXETER HALL, on THURSDAY MORNING, APRIL 27th. The Chair to be taken at Ten o'clock, by J. L. PHILLIPS, Esq., of Melksham; and, by adjournment, at FINSBURY CHAPEL, in the EVENING, at Half-past Six o'clock. The Chair to be taken by CHARLES HINDLEY, Esq., M.P.

Tickets for the Lecture, for the Juvenile Meeting, and for the Morning Meeting at Exeter Hall, may be obtained at Fen-court, or at 65, Paternoster Row.

JOSEPH ANGUS, Secretary.

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, 1813.

THE COMMITTEE of this SOCIETY respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary in London:—

They have the pleasure to state that the Rev. JOHN HANNAH, D.D., President of the Wesleyan Conference; the Rev. JAMES SMITH, A.M., Minister of the Middle Kirk, Greenock; the Rev. JOHN LEIFCHILD, D.D., Minister of Craven Chapel, London; and the Rev. JOHN BEECHAM, one of the General Secretaries of the Society, have kindly engaged to preach the SERMONS before the Society for the present year.

In addition to the several Ministers already named, the Rev. ROBERT NEWTON, of Manchester; the Rev. JAMES DIXON, of Manchester; the Rev. PHILIP C. TURNER, of Didbury; the Rev. JOHN MACLEAN, of London; the Rev. ROBERT HUSTON, Irish Missionary, of Youghall; the Rev. JOHN C. LEPPINGTON, of Bristol; and PETER JACOBS (Pah-tah-se-gay), Native Indian Missionary from North America, have also consented, on the invitation of the Committee, to afford their valuable assistance to the Society on SUNDAY, APRIL 30th.

The times and places of the WEEK-DAY SERVICES which these eminent Ministers have severally undertaken are as follows:—

TUESDAY EVENING, APRIL 25th, at Seven o'clock, SPITALFIELDS CHAPEL, the Rev. JOHN BEECHAM, one of the General Secretaries of the Society.

WEDNESDAY EVENING, APRIL 26th, at Seven o'clock, CITY ROAD CHAPEL, the Rev. Dr LEIFCHILD, Minister of Craven Chapel.

THURSDAY MORNING, APRIL 27th, at Eleven o'clock, in the Large Room of the CENTENARY HALL, the Rev. Dr HANNAH, President of the Conference.

FRIDAY MORNING, APRIL 18th, at 11 o'clock, GREAT QUEEN STREET CHAPEL, LINCOLN'S INN FIELDS, the Rev. JAMES SMITH, A.M., Minister of the Middle Kirk, Greenock.

The following are the arrangements made, in Connexion with this Anniversary, for SUNDAY, APRIL 30th.

CITY ROAD CHAPEL, at Half-past Ten, the Rev. Dr Hannah; at Six, the Rev. James Smith, A.M.

GREAT QUEEN STREET CHAPEL, at Half-past Ten, the Rev. Rev. Robert Newton; at Three, Peter Jacobs (Pah-tah-se-gay); at Six, the Rev. James Dixon.

SPITALFIELDS CHAPEL, at Half-past Ten, the Rev. John Maclean; at Six, the Rev. Robert Huston.

SOUTHWARK CHAPEL, Long Lane, Borough, at Half-past Ten, the Rev. Robert Huston; at Six, the Rev. Philip C. Turner.

LAMBETH CHAPEL, at Half-past Ten, the Rev. James Dixon; at Six, the Rev. John C. Leppington.

HIND STREET CHAPEL, Manchester square, at Half-past Ten, the Rev. John C. Leppington; at Six, the Rev. Robert Newton.

SLOANE STREET CHAPEL, Chelsea, at Half-past Ten, the Rev. Philip C. Turner; at Six, the Rev. Dr Hannah.

The ANNUAL MEETING of the SOCIETY will be held in EXETER HALL, STRAND, on MONDAY, MAY 1st, at 11 o'clock precisely; when the Right Hon. SIR GEORGE ROSE, G.C.H., M.P. for Christchurch, Hants, has kindly promised to preside.

Admission to the Annual Meeting by Tickets only. Application for Tickets to be made at the Wesleyan Mission House, Bishopsgate street Within, from the 24th to the 29th of April, between the hours of 11 and 4.

WESLEYAN MISSIONARY SOCIETY.

THE REV. JAMES SMITH, of Greenock, has kindly undertaken the SERVICES at the approaching ANNIVERSARY of the WESLEYAN MISSIONARY SOCIETY, for which the late Rev. R. M. McCheyne had been engaged. Mr SMITH will preach at GREAT QUEEN STREET CHAPEL on FRIDAY, April 28th, at Eleven o'clock in the Forenoon; and at CITY ROAD CHAPEL on SUNDAY, April 30th, at Six o'clock in the Evening.

JABEZ BUNTING,
JOHN BEECHAM,
ROBERT ALDER,
ELIJAH HOOLE, } Secretaries.

Wesleyan Mission House, Bishopsgate street
Within, 7th April, 1843.

CONGREGATIONAL SCHOOL, LEWISHAM, KENT.

THE HALF-YEARLY GENERAL MEET-

ING of the Governors of the above Institution will be held on TUESDAY NEXT, the 25th April, 1843, at the Congregational Library, Blomfield street, Finsbury, when Five Children will be Elected. The Business of the Meeting to commence at Eleven, and close at Two o'clock precisely.

LIST OF CANDIDATES.

1. AMOS, GEORGE, aged 11 years, June 27, 1842. Son of Rev. Geo. Amos, of Great Gonerby, Lincolnshire, who has seven children maintained at his expense. Income not exceeding £80 per annum. Third application. If not elected this time, will be superannuated.

2. JAMES, SAMUEL P., aged 11 years, April 18, 1843. Son of Rev. D. James, of Rhosymeirch, Anglesea, who has five children maintained at his expense. Income not exceeding £50 per annum. Third application.

3. O'NEILL, ROBERT, aged 10 years, February 12, 1843. Son of Rev. W. O'Neill, of Witheridge, Devon, who has seven children maintained at his expense. Income not exceeding £100 per annum. Third application.

4. HIGGINS, WILLIAM, aged 9 years, August 7, 1842. Son of Rev. W. Higgins, of Southminster, Essex, who has seven children maintained at his expense. Income not exceeding £87 per annum. Second application.

5. COLEMAN, THOMAS, aged 10 years, August 12, 1842. Son of Rev. T. Coleman, of Ashley and Wilbarston, Northamptonshire, who has four children maintained at his expense. Income not exceeding £90 per annum. Second application.

6. HALL, C. S., aged 10 years, May 15, 1842. Son of Rev. G. Hall, of Henfield, Sussex, who has five children maintained at his expense. Income not exceeding £75 per annum. Second application.

7. FELS, W. G., aged 11 years, October 16, 1842. Son of Rev. W. G. Fels, of Horsham, Sussex, who has five children maintained at his expense. Income not exceeding £90 per annum. Second application.

8. HARRIS, ROGER M., aged 11 years, April 11, 1843. Son of the late Rev. Thomas Harris, of Mynyddyslwn, Monmouthshire, whose widow has one child maintained at her expense. Income not exceeding £18 per annum. Second application.

9. CUZENS, SAMUEL, aged 10 years, February 20, 1843. Son of Rev. B. Cuzens, of Broadway, Worcestershire, who has seven children maintained at his expense. Income not exceeding £170 per annum.

10. PHILLIPS, JOHN C., aged 10 years, October 10, 1842. Son of Rev. J. W. Phillips, of Little Hadham, Herts, who has six children maintained at his expense. Income not exceeding £80 per annum.

11. HARRIS, EDWARD, aged 10 years, March 5, 1843. Son of Rev. E. W. Harris, of Dartford, Kent, who has five children maintained at his expense. Income not exceeding £90 per annum.

GEORGE ROSE, Secretary.

FACTORY BILL.

AT a MEETING of the METROPOLITAN COLLEGIATE ASSOCIATION, held at HOMERTON, on FRIDAY, APRIL 7, the following resolutions were adopted:—

1. That this Association, having observed with alarm the introduction of a Bill into the House of Commons for promoting the Education of Children in Factory Districts, is of opinion that it is unjust in principle, and likely to produce the most disastrous results; unjust, because it compels all denominations to pay for the support of sectarian education, and likely to be disastrous in its results, because it is fitted to be the means of enslaving the minds of the working classes, and imbuing them with superstitions and false notions.

2. That it is the opinion of this Association that the education of a people is not the province of its government; and that it is especially dangerous for a government to assume the office of a religious instructor, and to place this instruction in the hands of a State-established clergy.

3. That this Association earnestly hopes that all who prize religious liberty, who would avoid the tyranny of a dominant church, and who would prevent the spread of the fatal dogmas of Puseyism, will use their utmost efforts to prevent the passing of the Bill now before the House of Commons.

GOVERNMENT EDUCATION BILL.—At a SPECIAL MEETING of the Members and Friends of the Baptist Churches in Manchester, Salford, and their vicinity, held in York Street chapel, Manchester, April 11th, 1843, for the purpose of expressing the views of that body of protestant dissenters respecting Sir James Graham's "Factory Education Bill."

The Rev. JOSEPH DAVIS, Minister of the Chapel, in the Chair.

It was moved by the Rev. WILLIAM GILES, Senior, seconded by the Rev. C. BAKER of Stockport, and carried unanimously:—

1. That this meeting records its solemn protest against the Factory Education Bill, now before parliament, as a violation of the great principle written so plainly upon almost every page of the New Testament, that it is not in the power, nor is it amongst the duties, of earthly governments to teach religion either to adults or to children.

Moved by Mr SAMUEL GILES, seconded by the Rev. J. W. MASSIE, supported by Mr THOMAS HARRIS, and carried unanimously:—

2. That apart from this fundamental objection, the bill appears to this meeting to call for the most determined opposition on many other grounds. Its machinery is objectionable, as tending to pauperise the children of the industrial classes; as giving a most unwarrantable right of taxation to the committee of the privy council; and as unduly centralising all power and influence directly in the government, instead of entrusting the details to municipal and other local authorities. Its spirit is most offensively sectarian, exclusive, and despotic; and its inevitable results will be to break up many existing valuable day schools, and to destroy all voluntary Sunday schools, whether conducted by churchmen, dissenters, or Wesleyans, substituting for their voluntary, benevolent, and beneficial operation the compulsory attendance of the master and children.

Moved by the Rev. C. THOMPSON, seconded by Mr SAMUEL HOOLE, and carried unanimously:—

3. That the following petition (viz. the one read at the meeting) be adopted, and presented to the House of Commons by Mark Phillips, Esq.; and that T. M. Gibson, Esq., Joseph Brotherton, Esq., and Richard Cobden, Esq., be requested to support its prayer.

Moved by the Rev. JAMES VOLLER, of Salford, seconded by Mr GEORGE HESKETH, and carried unanimously:—

4. That it be recommended to all baptist congregations and Sunday schools to send separate petitions against the bill without delay.

Moved by Mr JOHN FRASER of Bolton, seconded by Mr JAMES JONES, and carried unanimously:—

5. That the gentleman who convened this meeting be requested to act as a standing committee to watch the progress of the bill, and to take what further steps they may think desirable to prevent its being passed into a law.

JOSEPH DAVIS, Chairman.

6. That the thanks of this meeting be given to the Rev. Joseph Davis for his able conduct in the chair.

EDUCATION AND FACTORIES BILL.

AT a MEETING of the GENERAL BODY of PROTESTANT DISSENTING MINISTERS of the THREE DENOMINATIONS in and around the Cities of London and Westminster, held in the CONGREGATIONAL LIBRARY, on FRIDAY, 24th of MARCH, 1843.

It was resolved—

I. That this Body, from their first constitution, have zealously laboured to protect the interests of civil and religious liberty, and have ever been the devoted friends of general education.

II. That this Body view with surprise and alarm the educational principles and provisions of a Bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts, now before parliament, as altogether contrary to civil equality, already recognised by the legislature of the country, to the rights of conscience, and the dearest interests of the community.

III. And that especially do they object to the Bill under their consideration for the following among other reasons:—

1. That two subjects, entirely distinct in their nature, are so brought together as to embarrass public opinion, and depreciate and prejudice the great vital question of public education.

2. That it subjects, practically and really, the entire arrangement of the schools to clerical control, without the privilege of inspection, except by the bishop of the diocese.

3. That while it professes to supply education to all, it recognises only one party as competent to supply the religious instruction of the children, and one creed as essential to religion. They regard the exception made in favour of Dissenters as both nugatory and degrading, and that the only exception of any real importance is made in favour of the Roman Catholics.

4. That whether it relate to one community or the other, this Body have a most determined objection to all the compulsory clauses by which children are bound to attend a certain school, by which parents are bound to send them, under fine, and by which the occupiers of factories, hitherto enjoying the liberty of citizens, are bound to limit themselves in the choice of children for their factories.

5. And that the levying of a rate to meet the current expenses connected with the erection and management of the schools, by a board of trustees not responsible to popular control, is a principle repugnant to the spirit of the British constitution.

6. That while the arrangement is such as wholly to favour one class of the community, the expenses are to be defrayed by taxes levied on all. That this portion of the arrangement will amount to a second Church rate, will embroil the country afresh, and render the collection of the poor's rate, already heavy, hazardous, and perhaps impossible.

IV. That, for these reasons, this Body consider themselves fully justified in meeting this bill with instant and decided opposition, and calling upon their congregations to unite in similar remonstrances, and indeed, on every account they urgently request the whole religious public to lose not a day, to omit not an exertion, in resisting a bill which is, in fact, a new religious test; is meant to introduce new religious disabilities, to give additional privileges to an already privileged and endowed class; and which is in such direct violation of principles held sacred by an enlightened people, as no government of the country has ventured to introduce since the House of Brunswick has ascended the Throne.

JOHN YOCKNEY, Chairman.

JOHN YOUNG, Secretary.

AT a MEETING of the FRIENDS of PROTESTANT MISSIONS, held in Exeter Hall on Wednesday Morning, April 12, 1843,

CHARLES HINDLEY, Esq., M.P., in the Chair,

the following Resolutions were adopted:—

1. That this Meeting, representing different sections of the Protestant Christian Church of Britain, has received with feelings of the deepest sorrow and the strongest reprehension the intelligence of the unjust assumption of sovereignty by the French power in the island of Tahiti, and the establishment by force of the system of Popery in that island; that it regards the treaty by which the Native Government was constrained to sacrifice its independence as the result solely of extortion and violence—means no less at variance with the character of a brave and gallant nation than with the principles of political and social justice.

And although this Meeting, confiding in the omnipotence of truth, and the sure support of its Divine Author, utterly repudiates the principle of restriction and coercion towards other systems of religious belief, for the purpose of upholding exclusively the interests of Protestantism, it cannot but regard the imposition of Popery by the arms of France on the Christianised natives of Polynesia, as the grossest violation of religious liberty, and as evincing the spirit of proselytism rather than the power of Christian benevolence.

That against these acts of violence and injustice this Meeting hereby records its decided and solemn protest, while it still indulges the hope that no motive will induce the Government of France to compromise its honour by confirming the aggression of its admiral upon a defenceless people—a proceeding which could not fail greatly to weaken those feelings of a sincere goodwill and amity which are cherished towards France by the best classes of the English people, and to awaken throughout the Protestant world astonishment, grief, and indignation.

2. That this Meeting hereby expresses its sincere sympathy with the deeply injured Queen of Tahiti, under the cruelty, injustice, and oppression by which she has been deprived of her authority and independence—with the Missionaries of Christ labouring in that island, under the hindrances to their success and the danger to their liberties which they may justly apprehend from the teachers and supporters of Popery—and with the Tahitian churches, under the fearful trial of fidelity and steadfastness by which they are now visited; and this Meeting devoutly trusts that the God of all grace will enable his faithful ministers, by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, successfully to encounter the advocates of error, and that he will guard the purity of the infant churches, and preserve the islanders in general amidst the allurements of superstition and the temptations to vice which they may hereafter be assailed.

3. That although this meeting cannot but deplore the imposition of the principles and rites of popery on a people but recently emerged from pagan darkness, it nevertheless devoutly recognises, in this painful dispensation, the wise and holy providence of God; and, trusting in his faithfulness and mercy, this meeting humbly prays that he will make the wrath of man to praise him, by overruling injustice and oppression for the furtherance of the gospel, and by securing from the renewed hostility of an apostate church brighter triumphs for the Saviour, in the final overthrow of Antichrist, and the redemption of the world.

4. That this meeting affectionately and urgently invites the protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and popish intrigue, and to employ all appropriate and pacific means for restoring to the Queen of Tahiti and her people the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelised islanders of Polynesia.

Also, that a memorial, embodying the sentiments expressed in the preceding resolutions, be presented to her Majesty's government, the same being first signed by the chairman and other members of this assembly.

(Signed)

CHARLES HINDLEY, Chairman.

Printed and Published at the Office, at No 4, Crane Court, Fleet Street, near Fetter Lane, in the City of London, by JOHN HENRY DAVIS, of No. 76, York Road, Lambeth, in the county of Surrey, on WEDNESDAY, 19th of APRIL, 1843.